

SIX
SERMONS

Preached by Maister
Henry Smith.

- 1 2 of *Ionahs* punish-
ment.
- 3 The Trumpet of the
Soule.
- 4 The sinfull mans search
- 5 *Maries* choyce.
- 6 *Noahs* drunkenness.
Two zealous Prayers.

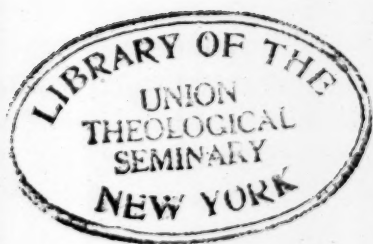
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THE FIRST SER- MON OF THE PV- nishment of *Ionah*.

Ionah. 1.4.5.6,

4 But the Lord sent out a great wind into the sea, and there was a mightie tempest in the Sea, so that the ship was like to bee broken.

5 Then the Mariners were afraid, and cryed euery man vnto his God, and cast the wares that were in the ship into the sea, to lighten it of them, but *Ionah* was gone downe into the sides of the ship, and layd downe, and was a sleepe.

6 So the ship-maister came to him, and said vnto him, what meanest thou, O sleeper? Arise, and call vpon thy God, if so be that God will thinke vpon vs, that we perish not.



He sinne is past, but punishment is to come: for after disobedience followeth wrath, the heauie companion of wickednesse. For although I see loue not sin yet see will be alwayes where wickednesse is? yea, also full of strength like a Lyon which will not be tamed.

He that made the windes, commanded them, and they obey his voyce, the windes and the waters obey him, but man will not obey him. Hee sayth not that a wind arose, but saith, the Lord sent a great winde. Therefore wee see the cause of this tempest, and so of *Ionahs* punishment. The iust iudge of the whole worlde may not suffer sinne vnpu-

Psalm. 10. 7.
25. 30 31.

Iob 1. 21.

Iob 2. 6.

nished, therefore he sends, the Lorde sent out a mightie winde. Then it was not by chance, nor yet by witchcraft : for the Mariners(notwithstāding they were infidels)were not so grosse as to ascribe it to any such cause , but rather thought it to be sent from some reuenging power, being prouoked to indignatiō by some particular person among them, that had committed some hainous fact: else why did they cast lots to know him, and find him out that had sinned, and whose sinnes did procure this tempest to bee sent : Though this winde had almost drowned *Ionah*, yet hee sayd, The Lord sent it : so the Lord sendeth wind to bring ships to land in safetie , and the same Lorde sendeth winde to drowne, and breake, and sinke other ships. Therfore *Iob* sayd when hee was bereft of all his substance at once, and left as poore as might bee, that the Lord had taken them from him, who had first giuen all to him, adding also thanksgiuing even for the perlecuting hand of God, which did so molest him . If some had so much losse by tempest as *Iob*, and such dangers as *Ionah*, they would surely say with *Iob* *blesse be the name of the Lord for it* : But moe (it is to be feared) would say with *Iob*s wife, curse God and die.

And there was a tempest in the Sea.

First, God spake gently to him, *Arise, Ionah, goe to Nininie*, then he would not goe: but seeing words would not serue, the Lord would take another way, and try whether that could make him obedient to his voyce. So the Lord caused a mighty tempest to arise in the Sea, like the messengers that were sent to compell folkes to come to the banquet, that seeing the commaundement could not, the tempest might beare rule. For vnlesse it be an imperious crosse wee will not yeeld, so head strong is sinne,

Therefore it is said, that God sent out a great winde, so that there was a mighty tempest , that sinne might haue the foile, and God the victorie.

Hee that sayles to *Tharfish*, or whether hee is forbidden

den to goe, would haue as good wind as hee that sayies to Nimue, or whither hee is commanded to goe. But he that doth one thing for another, shall receiue one thing for another, as *Achab* did, who hoped according to the saying of foure hundred false Prophets; to goe vp and prosper but hee went vp and perished. As surely as *Ionah* thought to arriue at Tarshish, so surely the Spaniards thought to arriue in *England*; but as *Ionahs* companie wondred at this tempest, so at these Spaniards destruction, their fellowes at home wondred, yea were astonied, how their inuincible power could be destroyed. But God is strong enough for them that kicke against him, and disdaineth to be crosse of dust and ashes.

And there was a great tempest in the sea.

The ship went on roundly for a time, the Prophet sleeping, the Mariners sporting, their sayles flaunting, the waters calming, the winds guiding, so merrily sinne goes on before the tempest comes. The winde blowes not yet, therefore goe on yet a little, and yet a little more, but suddenly the tempest rushes vpon them before they are aware of it, and tumbles them vp and downe, and suddenly all is like to be vndone. Hee came to the haven, and payde the fare, and entred the ship, and hoist vp sayles, and went on forward, and all to flie from God, but now it appeares hee fled not from him, but to him, Therefore *Dauid* sayth, If I take the mornings wings and flie aloft, loe, thou art there. If I goe into the neithermost depth, thy hande will finde me out: therefore whither shall I flie from thee? So that when we thinke that we flie from God, in running out of one place into another, wee doe but runne from one hand to the other, for there is no place where Gods hand is not, and whither soeuer a rebellious sinner doth runne, the hand of God will meete with him to crosse him, and hinder his hoped for good successe, although hee securely prophecieth neuer so much good vnto himselfe in his journey. What had hee offended the windes, or the wa-

The first Sermon,

ters, that they bare him such enmitie? The windes and the waters, and al Gods creatures are to take Gods part against *Ionah*, or any rebellious sinner: for though God in the beginning gaue power to man ouer all his creatures to rule them, yet when man sinnes God giueth power & strength to his creatures to rule and bridle man. Therefore hee that euen now was Lord ouer the waters, now the waters are Lords ouer him.

But if *Ionah* had thought that God would haue brought things to passe, he durit not haue beene so bold in this enterprise. Therefore wee may see that sinne hath no eyes while it is on doing, Tush (sayth the foole) it is faire weather yet, while he goeth to the stocks.

So that the ship was like to be broken.

Wee haue heard of the cause and greatnesse of this tempest, the effects follow, whereby the greatnesse of it is the better exprest. First in the ship, then in the Mariners.

The ship was like to be broken.

The ship was faire and goodly, so strong that it might haue encountred with instruments of warre, and so sure made that it might haue endured great tempestes, and made manie voyages. Yet now with one tempest, and at one voyage, it was so deformed, so weakned, in such a raking, that it was like to be shiuered in pieces: and all because *Ionah* was in it. Such strife is alwayes betwixt Gods wrath, and mans disobedience. When Gods word will not turne vs, Gods windes and other instruments of his wrath must threaten to ouerturne vs,

Pro. 7,
22.

Then the Mariners were afraid, and cryed euery man to his God, and cast the wares out that were in the Ship, to lighten it thereof.

The effects of this tempest in the Mariners were two.

First, they were afraid, then vsed meanes to appease the tempest, and saue themselues.

Then the Mariners were afraid.

Mariners liuing in the Sea, almost as fishes, hauing the waters

waters as their necessariefte elements, are commonly men voyde of feare, venturous, and contemners of danger. Yet now seeing the tempest so vehement on a sudden, that their goodly and tall ship was tossed almost to a cocke boat and crackt so, that it was like to bee torne all to peeces, and thereby was fully perswaded it was no common nor ordinary storme, but a reuenging tempest, for some extraordinary cause, sent out vpon them by some great power prouoked: now they are afraid, they tremble for feare, like women that shrinke at every sturre in the Whirrie, and like little children when they are frighted, least their ship breake or leake, and so sinke, and they loose their goods, their ship, their liues and all.

Now these nought-fearing fellows: these high stomaked men, which desire danger are brought downe by danger, feare and quake like a yong souldier which starteth at the sound of a Gun.

And cryed every man vnto his God, and cast forth their wares into the Sea, &c.

The meanes which the Mariners vse to saue themselves, are diuers, First they cry to their gods, then when that appeased not the tempest, they cast out their wares, *They prayed.* This is then a manifest signe, that the Hea-then acknowledge there is a diuine power, seeing and governing the whole worlde: for they would not haue prayed at all, but that they were conuincd, there was a God, who beheld the affaires of men, and could in extreamest danger deliuer whom hee would. Nature conuincd them, the workes of God made them to acknowledge it. For in man, though the Lampes be wasted since *Adam* consulted with the deuill to bee a God, yet there is some little light left, which dwelleth in darkenesse like a sparke hid in the ashes, whereby the stately and most glorious frame of the world, with all the wonderfull varietie of the singular effects of all the excellent creatures therein considered, man cannot but acknowledge there

is a God. Yea, his mightie power the blinded Gentiles saw so expressely in all the creatures, that they imagined it to bee impossible for one God to worke them all: therefore they thought that there were diuers Gods, as there were diuers seasons, diuers nations, diuers trades, diuers languages, diuers and sundry kindes of all thinges: and so diuers nations worshipped diuers Gods. When the wicked see that all their inuentions will not bring their enterprises to passe according to their minde, but they are in extremity and like to bee cast away for want of succour, then they flie vnto God, being driuen by compulsion as a beare vnto a stake, and they couch and kneele, and make great shewes outwardly, of humiliation and pietie, all in hope of helpe from God, and as it were thinking to deceiue him by their hypocrisie.

Euery one vnto his God.

This sheweth, that they were of diuers nations, for among the Gentiles euery nation hadde a seuerall God to worship, *Chamos* was the God of the Moabites, and *Beelzebub* the God of the Ekronites, *Dagon* the God of the Philistines, and the Ephesians worshipped *Diana*. In our necessitie wee flie euery one vnto his God that is, in the time of necessitie euery one doth flie for helpe and ease vnto that which most feedeth his owne humour, or best pleaseth him, that wherein he repositeth most confidence, perswading themselues of sufficient reliefe from that: some runne to their coffers, thinking that there it is that is able to procure ease from any troubles: other some turne to their delights and wanton sports, supposing that there is no trouble so great, but they will cause them to forget it: some to their glorious attires and costly iewels, imagining they will now as well reioyce their heartes, remedying their grieffe, as at other times they haue delighted others eyes, pleasing their sight: some to their dainty meates and some to their soft beds, and easie standing, hoping by those to feele reliefe. In sicknesse wee cry, Come, Phisicke helpe

1. Sam. 5.

5.

Act. 19.

35.

helpe mee: in heauinesse we call, Come, musicke, cheare mee: in warre, we sound, Come, souldiers, succour me: in quarrels we say, Come Lawe defend me: euermore leauing the Creator, which is all goodnesse, and powerfull in him selfe, running to the creatures, which haue no goodnesse nor power, saue that they receiue from him: neyther by their goodnesse, can doe vs good, but by his blessings.

And cryed euery man vnto his God.

They did well in that they prayed, but they prayed not well: for they prayed euery man vnto his God: that is, vnto fained Gods, gods in name, but not in nature, and gods they were that could not helpe so much as themselves.

Euery man vnto his God.

Euery of these mariners did now in their extremitie call vpon his God, euery one vpon that God, which hee thought most highly of, and whom he had in his prosperitie reposed most confidence in. Now while none could helpe but one, they cryed to many, and by this means while they sought to lay the tempest, they stirred it more: for their prayers being idolatrous, were so wicked, that the Lord had vterly destroyed them, if his mercie hadde not beene wonderfull ouer all his workes. They prayed much like the Papists, which in extremitie cry out, some to one Saint, some to another, some to Saints of this place other to Saints of that place, thinking as these mariners did if one will not helpe, another will.

*Psal. 144.
15.*

They cryed, &c.

They prayed, and their prayers did beate the skie, though they could not lay the tempest. They were not as many of vs bee when wee pray vnto God, without a sence of their danger, or without great desire to obtaine their requestes. What an hypocrisie is this that is common among vs, to haue vehement speeches, and loud cryes, and long prayers, without liuely affection within.

They cryed.

Here is a distinction of crying to bee obserued: The righteous

righteous cry, and as well when they are in prosperitie, as when they bee in calamitie, though many nothing so frequently, but the vngodly then onely, when the hande of God is vpon them, and then also like beares without their pray, alwayes much doubting, sometimes despairing of helpe although they cry for it. And therefore blessed is he that hath the Lord for his God: and let them know that cry without faith, without confidence in God, they doe but cry in vaine, Let not the wauering minded man, think to receiue any good of the Lord.

lam. 2. 7.

And cast the wares that were in the ship into the sea.

Heere is the second meanes which they vsed to helpe themselves. Nowe the Mariners are content to cast their wares into the Sea, in hope of some furtherance to saue their liues thereby: for though many will venture their liues for riches, yet they rather part with all their riches, then with their liues. But they cast them out to appease the tempest, or lighten their ship; but it was sin that procured danger, and being cast away, would haue saued all: which being retained, the tempest abating not, the shippe is not the safer, though it bee the lighter. If I regard wickednesse in my heart, saith *Dauid*, the Lord will not heare me. And *Paul* saith, Though I cast my life into the fire, if I haue no charitie, If I retaine malice in my heart, it profiteth mee nothing: if I cast not away sinne. I cast away all Some will giue to the poore, and yet vse extortion and vsury to get money by: but God saith to such, that if they regard wickednesse in their hearts, it profiteth nothing, though they part with all that they haue, and bestowe it vpon neuer so good actions, they doe but as the Mariners did, cast all away, their desire nothing satisfied; for though they thinke themselves beneficiall to the poore thereby, and hope for rewarde therefore, yet God will accept of them but as hypocrites: hee will none of their oblations, hee abhorreth their very praies, *Pro. 15. 8.* vntill they haue humbled themselves, and reformed their owne heartes before

Psal. 66.
18.

1. *Cor. 13.*
3.

Cast away
sin, or thou
castest a-
way all.

before him from such vncleanesse.

They cast out the wares into the Sea.

They would faine haue layd the tempest, that thus readily loose the wares, & cast out their very tackling into the sea; but the sea will not bee satisfied, the waters must wash the sinner, or there is no safetie, nay the danger is greater the sea continually more and more troublesome, vexing them. But *Ionah* was no sooner cast into the sea, but all was quiet, the winds are calme, and the sea ceaseth from her raging. O that iustice were executed, and bee that troubleth the ship were in the sea. He that troubleth, not hee that againt all reason is thought to trouble: then should all bee safe, yea peradventure *Ionah* too.

And they cast the wares that were in the ship into the sea

Obserue here, that oftentimes many are punished for one mans sinne, as all the host of *Israell* were punished for the sinne of *Achan*, and here all the *Mariners* & owners of ship or wares for *Ionahs* sin: &c. to the end that men may learne thereby to admonish one an other when they see them doe amisse, with loue, and not to say with *Caine*, Am I the keeper of my brother? for hee that is not carefull to keepe his brother from sinne, is not carefull to keepe himselfe either from sinne or from sorrow: therefore let vs take heed, that a wicked one be not found amongst vs vnadmonished. I would there were not many worse then *Ionah* among vs. Will you know what I think of you? I think you are worse then *Infidels*, *Turks* or *Pagans*, that in this wonderful yeare of wonderful mercies, are not thankful, beleue not in God, trust not in him, glorifie not his name: but like *Pharaohs* forcerers, who seeing the great workes of God which *Moses* wrought passing their skill confessed, saying Surely this is the finger of God: for you confesse it is the great worke of God (as must needs) but where are the frutes it hath brought forth in you? The captaine saith, I haue done nothing: the souldier saith, I stirred not but the Lord sent out a mightie tempest vpon them, and after that they escaped

*Ionah. 1.
11, 15.*

Ios. 7. 5.

12.
Many punished for ones sinne, therefore suffer sinne in none.

Exo. 8. 19

Mans extre-
mitie Gods
opportuni-
tie.

Innecessity
first pray
then vse
lawfull
meanes.

ped our handes, the Lord stretched out his mightie arme against the m, and Pharaoh is drowned in the sea, so that hee neuer attained the land of promise which he gaped for, & made full account to possesse: Further hereinafter may note that extremitie is Gods opportunitie: for when the wind had almost ouerturned all, & the waters had almost drowned all, & destruction had almost deuoured all, then, and not afore, was Gods opportunitie to set forth his glorie. First, they vsed prayer vnto the diuine powers for assistance: then they vsed such ordinarie meanes as they knew best in such a time, by casting out their wares to lighten the ship of them, which order is necessary to be vsed of all Christians in their necessitie: First, to seeke for ayd & assistance at the hands of God & then to vse all such good meanes to helpe themselves, as God shall enable them to, trusting that of his goodnes he will blesse their endeouours, or else may they goe ouer all the earth to seeke helpe & haue none, for there is no other way. God indeede is the last refuge, but he is also the first refuge which is to be sought vnto: for hee will haue vs to acknowledge that man liueth not by bread onely, & a horse is but a vaine thing to saue a man, and except the Lord keepe the citie, the watchman waketh but in vaine, no meanes can helpe without his blessing. But then he will not haue vs carelesse & negligent to vse lawfull meanes: for hee neuer or very seldome worketh without meanes, whē the means may be vsed by vs. Danger thē we haue scene made them to feare, but feare astonished them not, but gathered their wits together, for they vsed meanes with wisdom to saue themselves. But whē the Lord sendeth calamitie vpon many of the vngodly, they haue so guiltie a conscience, that whilest they feelee the great hand of God, they are euen distraught of their wits, and made as it were sencelesse, that they know not what they doe: yea when troubles come, it makes them like a headlesse Bee, which buzzeth about shee knowes not whither, or like the Swallow, which by cōpulsion of the wind, flieth backward and

and forward till it fell into the Sea : or like *Caine*, whose head was fraught with feares, so that he knew not whether to goe, doubting to be slaine of euery one whom hee saw. But whatsoeuer befallerh the childe of God, hee hath euer matter of consolation, and some moderation of minde to beare it withall, expecting a ioyfull issue of all, Therefore blessed is he that hath the Lord for his God.

Gen. 4.

But Ionah was gone downe into the sides of the ship, and laid downe, and was fast a sleepe.

They prayed vnto their gods, and their gods were now deafe while they were tossed, and *Ionah*, is gone to sleepe when he should haue beene better occupied. We come hither to heare the word, and here we fall a sleepe but it were farre better wee were away : for we sleepe when we should heare, and so sleeping sinne, and sleepe in sinne : therefore let them now giue care that are a sleepe, for we are come to *Ionahs* sleeping, not that we should sleepe with him, but by his sleeping to be warned of our securitie, and wee shall see him waked, that we may learne to wake with him. *Ionahs* fast sleeping is noted, to declare the occasion of the ship-maisters speech to *Ionah* : but chiefly to note the dead securitie of *Ionah* in his sinne, for asmuch as though the mariners cryed for feare, and cast out their goods, nay the very senselesse shippe seemed to feeble the anger of God, and to cry to *Ionah* by rowling and cracking, yet *Ionah* was not once moued thereat, but lay still fast a sleepe. So by *Ionah* his sleeping, wee see the nature of all the sonnes of *Adam*, when they listen to the Serpent, they are like changelings, they are cast into a dead sleepe: for when they forget God and his word, and bid conscience adiewe, they sleepe in sinne, and that to death, like one sicke of the Lethargie.

Ionah signifieth a Doue : *Ionah* therefore was nowe indeede *Ionah*: I meane, like the Doue which *Noah* sent forth of the Arke : for as the Doue being gone out of the Arke, could find no rest for the sole of her foote, till shee returned

ned into the Arke againe: so when *Ionah* arose vp from the presence of the Lord, he could find no rest for his minde, neither by Sea nor land, vntill hee returned againe vnto the Lord. For the cause of *Ionahs* going downe to sleepe was, it seemeth to ease his minde, for it was disquieted hee felt it greiuously troubled, the conscience of his sinne tormented it. Therefore now, O that *Ionah* could sleepe till the tempest were past: but it will not be, for the tempest is sent purposely to wake him.

And he was fast a sleepe.

*Ionah sleeps
while al elie
stirre.*

See how little *Ionah* is ashamed of his sinne: all the worlde smarted for it, and yet he sleepes: as if hee should say, Neither the windes blowing, nor the waters roaring nor the ship reeling, nor the waters casting, nor the Mariners crying, with all the stirre, could moue him, waken him from his sleepe, or rayse him from his sin. Now *Ionah* might say, I was a sleepe, and all might haue perished for mee, if one God had not helped more then all the rest: for *Ionah* slept but God waked, and called to the windes and the waters saying, Toffe him but you shall not drowne him: feare him, but you shall not kill him: whip him, and when you haue whipt him, send him to mee, that I may send him to Niniue. *Ionah* was fast a sleepe, when the windes ouer him were blowing, the waters vnder him tossing the shippe about him reeling, the Mariners by him crying, the wares in ouer-boord casting, in all the stirre *Ionah* felt nothing, but slept, as if there were no stirring. Yet wee goe farre beyond *Ionah* in securitie, for the Lord causeth the tempest to blow downe houses beside vs, the heauens to thunder ouer vs, the earth quake vnder vs, the water to ouerflow the land about vs, the fire to consume all that we haue before vs, the ayre with cold readie to kill vs, and all things in an uproare round about against vs, thereby, alwayes crossing vs one way or another, and all to put vs in minde of our dutie, the neglect whereof is the cause of all these troubles which the Lord doth send vs: but

Of Ionahs punishment.

but we sleepe more deadly then *Ionah* in our negligence, voyd of feeling, because wee consider not what wee haue done, wee looke not backe on our sinne yet euery crosse shoulde cause vs to examine our selues thoroughly, and leaue no sinne vniuewed, that we might liuely feele our wickednesse, and so duely repent it, and soone find release of our miseries: therefore wee sleepe still, and will not bee wakened, God will deale more roughly with vs then hee did with *Ionah*, for the Lord caused a Whale to swallow him, and afterward to cast him vp againe, but we shalbe swallowed of that serpent which neuer restoreth againe.

He should haue bene their teacher, if he had not bin a sleepe, he should haue taught them to pray aright, if hee had had any good feeling in him. But all this while wee read not that *Ionah* once condemned his thoughts, nor so much as once said to himselfe, *Ionah*, take heed what thou doest, thou knowest how God may handle thee vpon the waters? though thou sleepe, hee can ouertake thee: though thou hide thy selfe, he will find thee out. though thou giue thy selfe to sleepe, hee shall giue thee no rest, and awake thee to thy greater woe. How should wee be strong, if a Prophet, and such a Prophet as was the figure of Christ, could not withstand this one temptation, but suffer himselfe to bee led away so farre, that when hee should runne, hee lay still, and when hee should cry, he held his peace, and when hee should zealously bestirre himselfe, he is fast a sleepe?

In *Ionah* his sleeping, wee obserue two things: the first is, that when wee thinke our selfe most at rest, then wee are in greatest danger: when ship-wrackle is most likely, then *Ionah* is a sleepe, when *Herod* is vaunting, then hee is stricken: when *Nabuchadnezzar* is in his greatest pride, then he is turned out: when *Balibazar* is banquetting, the hand writ his condemnation: when the rich man saith vn- to his soule, Thou hast enough, then his soule is taken from

In *Ionahs* sleepe two things.

1. Most se- cure in grea- test things
Acts. 12.

21. 22.

Dan. 4.

27. 30.

Dan. 5. 4

5.

Luke 12

19. 20.

Judg. 16.
25. 30.
Suddenly
destroyed.

2. Sin pleat
fant while:
it is in do-
ing.

2. *Kings* 5.
27. 30.
Gehezies
briber e.

Gen. 9. 2 I.
Noahs
wine.
Dauids a-
dulterie.

2. *Sam.* 11
4.

Pro 10.

24. 33.

A Prophet
wakened
by a Pagan.

from him: when the Philistines are sporting then the rooffe is falling: so destruction ouertaketh sinners when they least thinke of it, like a Leopard which is taken while hee sleepe, or a bird when she singeth: therefore suspect thy pleasure like a bait.

The second note is the nature of sinne, which is here expressed (while it is a doing) to be not bitter, but sweete, not painefull, but pleasant, like a harlot which sheweth nothing but her brauerie and beautie. *Adam* swallowed the forbidden fruite with pleasure, *Gehezie* lyed for gold with gladnesse, *Noah* dranke his wine with mirth, *Dauid* committed whoredome with delight: so sinners go on merrily till wrath ouer-takes them at vnawares, like the foole, I will sit a little longer, and fold my hands together a little, yet a little and a little longer, till pouerty come as an armed man and Gods iust iudgements as the whirle-winde suddenly, vnresistably: then though thou hast gotten gold with *Gehezie*, or honours with *Haman*, or *Naboths* vineyard with *Ahab*, or all the delights of the world, if thou haue not an assurance of thine owne saluation, if sinne be still pleasant, if it be not bitter in thy belly, though it be sweete in thy mouth, deceiue not thy selfe, beleeue God, thy hope is but doubting: thy strongest confidence but a vaine trust.

Then the Ship-maister came vnto him and said, what meanest thou, O sleeper? arise and call vpon thy God.

Here *Jonah* is taken napping: sinne hath brought him a sleepe, and now the ship-maister wakens him. The Mariners may do him more good then the tempest. Whom sinne should waken, perill cannot waken: the windes are not loude enough, nor the waters rough enough, therefore the ship-maister must waken him: else all shall be endangered. If the windes will not waken him, let the waues waken him: if the waues will not waken him, let the Mariners waken him: if he will not be wakened, let him perish in his sleepe, and die in his sinne.

Now

Of Ionahs punishment.

Now marke who is a sleepe, and who wakens him, *Ionah* is a sleepe, and the Mariners waken him, an *Israélite*, an *Infidell*: what a thing is this, that he which is the sonne, of *Abraham*, who is wiser then a thousand Mariners, is now wakened and told his dutie by a Mariner? This is a shame for *Ionah*, that hee which had taught Princes, should now be told his dutie by Mariners: hee that long hath and should still wake others, needes oftentime to bee wakened by others: and he that should reprove sinners, is often reproved of sinners. And thus the Lord sometimes shameth his seruantes, and doth vex them with a foolish nation, as he reproved *Abraham* by *Amalech*, and *Balaam* by an Ass.

So God of
ten shames
his seruants

Gen. 20. 9.
Num. 22.
28.

Now wee might aske *Ionah*, saying, Why didst thou write that thou fledst from God, or that when thou hadst most neede to pray, thou didst sleepe? If thou hadst not thus layed open thine owne shame, thou mightest haue beene reckoned as one of the best Prophets: therefore why didst thou so? *Ionah* did it to this end, that in him we may see the reward of disobedience: for as *Paul* saith, Whatsoeuer is written, is written for our instruction, and *Ionah* would neuer haue written it had it not bene for our sakes. If he haue done thus much for vs, which way shall wee requite him? That which hee would haue vs to doe for him, is this, to be warned by him, to suppress all euill motions not suffering them to take effect as he did.

What meanest thou, O sleeper? Arise.

As if they should say, O rechelesse, altogether carelesse, quite senselesse man, art thou dead, that thou wakest not, or benumd, that thou feelest not, or dumbe, that thou hearest nothing, or carest thou not whether thou liue or die? Haue not the windes nor waters raging, nor our loude cries so long thundring wakened thee? Canst thou sleepe in all this stirre? Doe not our troubles, nor labours, nor losses, nor the common daunger moue thee? What meanest thou? Why dost thou not come and labour

bour with vs in this daungerous time ? Is this a time to sleepe in, when wee are all in perill of our liues ? Shall wee cry and thou hold thy peace ? Shall wee labour, and thou rest ? Shall wee cast away all our goods, and thou lye sleeping, caring for nothing ? This is no time to sleepe, it is a time to pray vnto thy God for his assistance, and to vse the meanes that may saue our liues : vp, arise, helpe what thou canst, *Ionah* hearing this, did not snap like some currish Dogs, and bite him that wakened him, neither did he as in publike dangers most are wont, sit still, deusing with himselfe, to shift for himselfe, neglecting others, but he arose, he thanked him that waked him.

Against
sleepers.

Many of you come to heare the Word, and here you fall a sleepe when you haue most neede to be waking, but I am gladde, I haue now gotten a text to waken you, for now I cannot reade my text but I must say, *What meanest thou, O sleeper ? Arise.* But I pray you, haue I not wakened you, and yet you sleepe againe ? If you marke not what is sayd vnto you, you are asleepe, though your eyes bee open: but if you were as wise as *Ionah*, you would not sleepe heere in the sight of all the people, but would rather get you to sleepe in some corner, for *Ionah* went vnder the hatches to sleepe, and would not sleepe in the sight of the Mariners. If you were as wise as *Ionah*, you would thanke him that wakened you, as no doubt *Ionah* did. *Salomon* sayth, that hee which reprocueth, shall haue more fauour of a wise man then hee which flattereth. The Lord *Iesus* sayth, Voe be vnto that seruant, that when his maister commeth he shall find sleeping: canst thou not watch one houre, sayth hee to *Peter* ? Can you not wake while I speake to you ? You woulde all bee found in the Church when the Lord commeth, but you woulde not bee found sleeping in the Church. You are watched (I see you not below) and none of you can steale a nap and not bee espied, but when your eyes bee most shut, and see least, then most eyes be vpon you: and I can as well stand in the pulpit

Pro. 28.

23.

Luke 12.

37. 45. 46

Mar. 14.

37.

Of Ionahs Punishment.

pit vnto scene, as you can sit and sleepe there and not be espied, I trowaile how you can sleepe, hauing so many eyes looking on you, so many clamours in your eares, and God himselfe speaking vnto you. Shall I continue iogging till you be wakened? How long shall I preach afore I can conuert the vsurer, the extortioner, the drunkard, or the blasphemer, seeing I speake thus long, & cannot conuert you from your sleeping? What would you doe if I reade some Homilies vnto you, whereas you cannot wake while I preach vnto you and speake against you? if you should see a traytor sleepe on the hurdle, or if you should see men sleepe with meate in their mouthes, would you not maruell? Yet euen so doe you, while I denounce the great iudgements of God against you, and while I am feeding some of you, you fall a sleepe, and so I preach in vaine. There is a Country whercof it is said, that it is night with them, when it is day with vs. I think that Country be here, for how many are here which haue lost their eyes and their eares since they came hither? If all of you, were as many of you bee (I meane a sleepe) the strangers which came hither to heare, would thinke that you were all dead, and that I preached your funerall Sermon: therefore for shame leaue your sleeping. What meanest thou O sleeper? Arise sleepe no more, and I will waken you no more,

Arise & call vpon thy God, if so be he will: binke vpon vs &c. This is an other meanes which they vse, *Ionah* being wakened, to appease the tempest, now that they see they cannot themselves allay the winds, nor assuage the waters, they desire, they exhort *Ionah*, to try what hee can doe by calling vpon his God, *Arise call vpon thy God &c.*

After that the ship-master had wakened *Ionah*, he bids him call vpon his God, as if hee had said, Watch and pray: hee speakes like a Saint, yet hee is an Infidell: he said not, call vpon Gods: but call vpon thy God. The ship-maister, would not call vpon his God: but (saith he) call vpon thy God, and it may be he will helpe vs: if hee had said

call vpon our God, when he said, call vpon thy God : and if he had saide, He will helpe vs, when he saide, if so he will helpe vs then he had shewed some sparke of faith. Because he wanted helpe & comfort, he bids him arise, and because he was fearefull, hee bids him pray. It may be (saith he) he will thinke vpon vs, that we perish not. As if he had said, *Ionah*, wee know that thou hast a God as well as wee, and therefore we say, Call vpon thy God, for now euery God is to be tryed, therefore if euer thou didst pray in thy life fall to it now. Thus Sathan leades men a blind way with zeale, in hope of some reliefe being in trouble. They called vpon them for helpe, which were neither willing to assist them, nor able to heare them, and when they perceiued by woefull experience, that there was no kind of succour to be had that way, they fle to God, and then Sathan laboureth to vndermine the confidence and expectation of helpe, and to place in stead thereof doubtfullnesse and infidelitie. Thus Sathan will be sure to loose nothing by this bargain any way. *Ionah* (say they) call vpon thy God, for if he cannot helpe vs, we are all vndone and lost for wee haue called vpon our Gods, wee haue laboured hard to amend our state, we haue cast away our goods to lighten the ship, but all in vaine, for wee are no whit the better, like the woman which had spent all her substance about Physicke, yet all could not helpe her till Christ came. So the Papistes while they are well they pray vnto euery Saint and Angell for succour against the troublesome times, but in extremitie, or at the point of death none of them can helpe, so that then they are faine to fle vnto God or bee destitute, as like Idolaters, as one fle is like another: they are like the heathen, which worship *Iuno*, *Venus*, *Neptune*, *Pallas*, *Iupiter*, and the rest: some hold on the one, and some on the other. Some say, if *Ioh* bee with mee, I care not for all the pettie Gods because I hold him chiefe: so another saith, if Saint *Gabriel* bee with mee, I care not for the rest: and some raise

Luke. 8.
43.

raise great disputations, whether this Saint or that Saint, this Angell or that Angell be better; whether our Ladie of Bullen, or our Ladie of Rome bee surest: whether Saint *Iames* of Callis, or Saint *Iames* of Compostella bee strongest: and so like beggers which run from doore to doore, they run from one Saint to another. If one God will not helpe, another will, thinke these, as though the Gods were contrary one to another, and where the one bids the other forbids. So some thought that *Venus* was a freind to the Troianes, and *Pallas* was not their freind; as fooles thinke of Witches, one strikes, another heales.

Call upon thy God.

They bid him call vpon his God, before they knew him but the faithfull would not worship a false God, though they may bee helped by him. By the example of these mariners, if they thought that their God was the true God (& why els did they worship him:) we may learne the substance of euery temptation that doth vndermine vs, namely, that it will bid vs doe this euill, that good may come of it: Marke whensoever thou art motioned to euill, if it doe not promise thee some goodnesse to come of it. But the seruants of God ought not to doe that which is euill, though they were sure to gaine all things that can bee wished by so doing: for they haue learned their lesion, and how to answer Sathan at such times: Why temptest thou me Sathan; for it is written, Thou must not doe euill that good may come of it: and this is the armour called *Scriptum est*, wherewith the Lord ouercame the deuill in the wildernesse.

Heere also wee may see the difference betweene the faithfull and Infidels: for *Call upon thy God*, saith the shipmaster and the rest.

The Mariners bid *Ionah* pray to his God in their behalfe: but *Ionah* sayth not to the Mariners, Pray to your Gods in my behalfe. And this is also manifest, that a Papist

Infidels desire the faithfull to pray for them.

Sin alwaies promiseth good.

Rom. 3. 8.

The truly
faithfull de-
sire not infi-
dels to pray
for them.

Exod. 18.

27. & c.

Pharao de-
sireth Mo-
ses, not Mo-
ses Pharao

1 Sam.

15. 25.

will say vnto a Protestant, and one that liues well, Pray for me: but a Protestant if hee be any thing zealous, will not say vnto a Papist, Pray thou for me: knowing that when a Papist doth pray, he doth it to Idols, Saints or Angels; or at least without faith, and therefore their prayers are abominable in the sight of God, and therefore they will not bid them doe it because they will not doe euill, to the intent that good may come of it: whereby it is manifest, that our religion is the true religion, our aduersaries themselves being iudges. And so *Pharao*, said to *Moses*, pray for me: but *Moses* said not to *Pharao*, pray for me, *Saul* said to *Samuell*, pray thou for mee: but *Samuell* said not to *Saul*, pray thou for me: therefore the Mariners had neede of *Ionah* to pray for them: but *Ionah* had no neede of ignorant Idolaters to pray for him. And why should not all pray to *Ionahs* God, & *Pharao* pray to *Moses* God seeing God hath sayd, call vpon mee in trouble and I will heare thee? *Call vpon thy God* (say they.) When they had cried & saw no helpe, they distrusted their Gods, they thought they would not helpe: indeede they could not: therefore they ran to another whom they knew not, hoping to bee helped by him, because they thought some God there was that could doe it. So the Papists run from one God to another, from *S. Dominick* to *S. Francis*, and why should they run from *S. Dominick* to *S. Francis*: but that they mistrusted *Dominick*; they thinke he will not heare them, and so they goe forward; but in the ende the vnknowne God is thought to be the best: yet the Lord taught not *Peter* one prayer and *Iohn* another, but taught them all one praye vnto one only God, and to wait still vpon him, praying still, with assurance he will be a helpe in due time.

If peraduenture hee will thinke vpon vs that we perish not.

This if, perhaps, and peraduenture, cost *Adam* Paradise God said to *Adam*, It thou doest eate of this tree, thou shalt surely die. Then *Euah* reported these words, thus: least peraduenture we die. The serpent seeing her in such a mind,

Of Ionahs punishment.

a minde so carelesse or forgetfull of the commaundement hee came and quite changed the matter, and sayd, You shall not dye. Thus sinne creepes vpon vs, while doubtfullnesse remaineth in vs: so God saith, You shall bee saued: the trembling flesh saith, peradventure I shall, &c. then commeth Sathan, and he saith, Thou shalt die: so that if you will aske what is the faith of sinners, or if you would haue it defined, it is this: peradventure yea, peradventure no: if you will aske mee whereupon this faith is grounded: it is vpon ifs and ands: this is the faith of the vngodly, to say, If so bee God will helpe vs: for they cannot assure themselues of any helpe. But we may not doubt of our God, and say, It may be, or, If peradventure: for we may freely pray to our God with confidence: and may say, our God, and the God of *Ionah* will surely helpe vs and hath helped vs. But yet let vs know that we haue sinned like infidels, and doe deserue to be punished like the Egyptians.

The sinners
faith.

If so be he will, &c.

Thus it commeth in like a little leauen, which sowreth the whole lump of dow, and like the moth, which eateth the whole wedding garment, & this same little theefe hath stolen away all the Papiests faith. Therefore with their wickednesse lyeth sicke in bedde, and calleth to euery one that commeth by, Call vpon thy God, and pray for me if so bee he will looke vpon vs and helpe vs: and so their hope when the tempest commeth, is either an easelesse horror, or a comfortlesse doubting.

If so he will thinke vpon vs.

Our God thought vpon vs in the time of trouble: he thought vpon vs, and layd the tempest when our enemies called vpon their Gods, Saints and Angels. But what doe wee meane, beloued, when mercy is come to send for iudgement: for though we be saued with *Israell*, we deserue to be plagued with *Pharao*, because wee are not thankfull for this, namely that the Lorde hath thought vpon

The first Sermon.

*Pro. I. 24.
25.*

vs in our distresse; for hee trauelleth with mercie, and laboureth till hee bee deliuered, he goeth laded like a Bee, but wants a hiue. There are two hands, a hand to giue, & a hand to receiue: Gods hand to giue, and mans hand to receiue: the hand of God is a bountifull and a mercifull hand, a hand loden with liberalitie, full of gracious gifts: therefore let vs stretch forth the good hand to receiue it thankefully to embrace it, chearefully to entertaine it, and carefully to keepe it, let vs receiue it by the hand of faith, the hand of loue, and the hand of prayer for who so commeth with this hand, shall be filled, and who so commeth without it, shall goe emptie away, because they haue despised the wayes of God: for when I instructed them, they would not heare, and what I taught them, they would not learne, saith the Lord. *Jonah* wakened thus, and thus exhorted to call vpon his God, soone no doubt perceiued his danger, and partly with the horror of his sinne, partly for feare of the deserued, and thus threatned drowning and other punishments, without question was grievously vexed. For hee could not but see, that the verie dumbe creatures were bent against him for his disobedience: the wind blowes, as though it would ouerturne all, the waters roare as though they would drowne all, the ship rumbles as though shee were weary of all, and albeit the Mariners had cryed, and cast out the wares, as though they would loose all, yet the tempest rageth still, their danger is greater then euer.

Wherefore now one might haue saide to Sathan, Sathan thou perswadedst him to flie from his defence for his safetie, and madest him beleeue that he would come safe to *Tharshish*, and there liue at libertie and ease, enioying all temporall benefits at his pleasure, but now thou hast brought him into the pryson of the ship, and it is tost thus by this tempest likely to destroy him, thou leauest him in the greatest danger, and reioycest that *Jonah* quaketh at the tempest, and hath his heart aking for feare of the danger

Of Ionahs punishment.

danger thus threatned due to rebellion: yea, seekest also to drowne him, and that also in hell, howsoever thou pretendest a desire to preferue him from troubles, and procure him many pleasures, with much securitie: O most wretched and deceitfull lyer, he that trusteth his enemy, and he that beleeueth thee, shall ever bee deceiued. And now might *Ionah* say, Beware by mee, for thus hath the tempter deceiued me, he hath allured mee with flattering fantasies, and perswaded me, that it was but an easie thing to flie from the presence of the Lord, that seeth alwayes all things, and from whom no man, no nor secret lurking in any mans heart can be hid, but all are alwayes in his presence. He made mee beleue that light could bee brought out of darkenesse, that good may come of euill: for he assured mee that if I would set forth toward *Tharshish*: I should not only shun the presence of the Lord, but should liue at ease like one vnknowne, both for my vocation, and also for my behauiour in the execution thereof, and so I might creepe into a familiaritie with these people, and enioy the benefitte of their society. Otherwise if I went to *Ninive* as the Lord commaunded, they would hate and persecute me, yea, and so I should end my life in misery, both because they being Gentiles, and I a Iewe they cannot abide me, for the one holdeth the other in contempt: and also because of my message, namely, a prophecie of destruction, grounded vpon a reproofe of their vile and sinfull pleasures. Which message, Sathan perswaded me, would be so hainously taken, that no death nor torment that they could deuise for mee, would bee thought sufficient, and so I should be sure neuer to escape their hands aliue if I went: as though the eternall and most glorious God, which sent me thither, were not able to defend me from all euill when I came thither, as well as he did *Daniell* in the Den of Lyons, and Christ in the wilderness among the sauage beastes. And when Sathan had thus perswaded me. I beleued him, and so tooke my journey

iourney to flie from the presence of the Lorde, if I could haue performed my intention. But the Lord hath beheld the stubbornnesse and disobedience of my heart, and therefore followeth me with great displeasure: he hath sent out this tempest vpon the sea, whereby we are like to be overwhelmed, and so neere as we are to the water, so neere we are to death by all likely-hood.

THE SECOND SERMON OF
the punishment of
Jonah.

Jonah. 1. 7.

Afterward they said euery one to his fellow, Come and let vs cast lots, that we may know for whose cause this euill is come vpon vs, So they cast lots, and the lot fell vpon Jonah.

NOW followeth another meane which the Mariners vse to appease the tempest.

They cast lots.

But first, they consult & consent to cast lots. The tempest was so strong that they concluded with themselves, it was the reuenging power of some angry God, for the sinne of some notorious wretch that was amongst them.

Seeing therefore neither they, nor *Jonah* praying, had appeased the tempest, but it was rather increased, and no man confessed he was the sinner, they take counsell, and agree to find him out by lots, wherein let vs obserue first, neuer a one of them is of *Dauids* spirit, who when he sawe the people plagued, said, Lord it is I: Euery man excu-
leth

seth himselfe; for euery man would extenuate his owne sinne, and diminish it, and euery on thinketh his sinne salued, when he hath excused himselfe. Let *Adam* bee his owne iudge, and hee will say. The woman tempted him to sinne: and let the woman be her owne iudge, and shee will say, Yonder Serpent perswaded her to it. Let euery one be his owne iudge, and there will be such p[ar]t[is]hing off of sinne, that neuer a one will bee found guiltie. There is none that will bee so impudent, as to say hee hath no sinne at all, yet fewe that will freely confesse they haue greiuously sinned. Therefore these heere say euery man within himselfe, though he be a sinner, yet hee is no great sinner. None are accounted sinners, vnlesse they bee openly detected of s[er]u[er]e and hainous crime. If they bee Dicers, swearers, drunkards, brawlers, pickers, flatterers, prophanners of the Sabbath, sleepers at Church, and such like, they bee not thought sinners; these actions are counted no sins, but rather recreations. For the multitude count none sinners, vnlesse they be theeves, traitors, open and grosse Idolaters, and taken with such like capitall crimes: no more these neither, were it not for feare of the law: as none among the Iewes, but Publicans, were counted sinners, all the rest were good fellowes, and iust men.

The Papists say, some thoughts, affections, words, and outward actions, not agreeing with the Law of God, are easily washt away with a little holy-water, &c. they are not deadly, they deserue not the wrath of God, they are but veniall. Did you euer read of these veniall sinnes in the Scripture? But thinke you they haue nothing but Scripture? Yes, they haue Decrees, they haue decretals, the Ceremonies whereof obserued, these veniall sinnes are soone pardoned, and they haue a Pope that can forgive any sinnes. Thus they lessen sinnes, thus they abate the price of sinnes, and they can buy out sinnes with money, or redeeme them with Masses, and by a little shorte penance, purchase a large and long pardon.

And

And as the Mariners, every man thought hee was no great sinner: so *Ionah* thought with himselfe, Though I be a great sinner, yet am I not so greivous a sinner as these Idolatrous heathens: or if hee thoroughly condemned himselfe, yet vnwilling to be knowne such a rebell, he thought it may bee, it is most likely, they are many, I but one, peradventure therefore the lot will not fall vpon mee, like a theefe, which notwithstanding in his owne heart hee acknowledge himselfe guiltie of that wherewithall hee is charged, yet will not confesse, vntill the matter bee thoroughly sifted, and so clearly prooued to his owne face in such sort, that he cannot for shame (though with shame hee confesse,) denie it. Therefore if God had not sifted out this sinner the better, *Ionah* would not haue been knowne the man, and the Mariners would still haue contended who was the lesser sinner; therefore they consult to cast lots.

Let vs cast lots.

They did not vse to cast lots, this was no custome among the Mariners: but the tempest was so wonderfull, that it made them seriously to thinke of God, and willing to vse the meanes prescribed by God for the ending of doubtfull matters, acknowledging that hee ordereth all, and the lot is the sentence of God: by the falling of the lot, he reuealeth the truth.

These like worldlings neuer confesse God, but when he commeth in a tempest: they will not see his mercie, vntill his iustice appeare: they will not acknowledge Gods gouernement, before he bring on them some iudgement, like *Pharaos* sorcerers, who confessed not Gods Maiestie, while they liued at ease, but when the Lord plagued them, they cryed out, This is the finger of God,

Let vs cast lots, that we may know for whose cause this euill is come vpon vs.

Why? what are they the better when they know him? what would they doe with him on whome the lot should fall?

Pro. 18. 18

Pro. 26. 33

Exod. 5. 2.

Exo. 8. 10.

Of Ionahs punishment.

fall? Surely they supposing, or rather clearly seeing this tempest to bee sent from some wrathfull power, and that for some one mans sinne amongst them, they determined hauing found him; to sacrifice him vnto: the God that was so offended by him, God turneth euill into good but the deuill turneth good vnto euill. The Gentiles had a custom in the time of the common plague, to sacrifice one for the rest. This custome they tooke by imitation, of the Iewes, in offering beasts & of *Abraham* in offering his son the deuill that father of lyes and schoolemaister of all mischiefe teaching them. So the deuill tooke aduantage to doe euill by the seruice of God. In wouing the Gentils to worke abomination by offering men, imitating the Iewes commanded sacrifices. But if they had rightly known the true God, they would haue taken their sinnes by the throat, and haue sacrificed them.

Come, let vs cast lots.

The mariners were not so wise to prevent the tempest before it came, as they bee diligent to alay the tempest when it may not be layd: wee ouertaken with Gods iust iudgements, are very carefull allwayes, to vse all meanes to bee rid of them. But who keepeth a watch of his owne waies, and diligently laboureth to keepe himselfe free from that which necessarily draweth on it selfe gods iudgement? who purgeth himselfe of his sinnes, least hee bee sicke? who letteth or fetcheth out his corrupt blood, of pride, lust, couetousnesse, least hee be fore? who keeps a good dyet, and maketh his choise of holy exercises, godly companions, religious conferences? &c. But know wee, hee is not safe that is sound, neither hee sound that is intemperate.

So they cast lots.

Whether it bee lawfull to cast lots, it is not euident by this example, because they were Gentiles, and therefore no president for vs: but so farre may wee vie them, as the word doth lead vs, and no further.

There-

Leuit. 16.

Num. 34.

Iosua. 7.

1. Sam. 20.

1. Sam. 9.

Act. 1.

Pro. 16.

33.

There are two Goates brought to Aaron, that he might cast lots, to see which Goate should bee killed, and which should not, these Goates signifie Christ: for as hee dyed hee liued againe, and as he was buryed, he rose againe. Againe the land of Canaan is parted by lots, to see what part each Tribe should inhabite. Againe, that theefe Achan is found out by lots, first by his Tribe, then by his Family & lastly, by his particular person.

Againe it is said, that Saul was chosen King by lots: and least any should haue said, that it was his good lucke: his good lot or chance to bee King therefore the Lord: appointed that he should be annointed before he was chosen by lots.

Againe Matthias is chosen by lots to the Apostleship in stead of Iudas: so that it is lawfull in some causes to cast lots, so that they doe attribute nothing vnto them and acknowledge that the lot is cast into the lap, but the disposition thereof is from the Lord: for they must not say that it is their chance, fortune, or good lucke: for so they make an Idole of it and rob God of the honour due vnto him. For it was not Sauls fortune to be King, but Gods mercy: it was not Achans chance to be caught, but Gods iudgement. Lots may be vsed to preuent strife, when all other meanes haue beene vsed, and sometimes before all other meanes, when in wisdom it is thought the best meanes. Brethren often and godly at first deuide their inheritance by lots, as the Children of Israell deuided the land of Canaan. Therefore in the Church of Geneva there is an order, that in the time of plague, there should bee an house set apart for the sicke to lodge in & least they should be vncomforted, they chuse out a Minister by lots to doe it.

So they cast lots.

Now we are come to put vp our selues to the Court of Lawyers, to see if they will doe any thing for God for conscience, or for loue, viz. that they would end mens suites quickly

quickly; and let the poore Clients haue equitie. Some say that Lawyers be good vntill they bee Counsellers; like Lyons, which will be gentle vntill their tallons grow: bee not offended, but amend, for malice speakes not.

I am perswaded, that if the lots were cast to see who troubles the ship, it would fall vpon the Lawyers: bee not offended but amend, for malice speakes not. A poore Client commeth forth accusing one & going home accuseth a hundred: for so many seeke to gaine by him, so few seek to further him, and so many seeke to hinder him, that all his gaine is but labour and losse.

For a small matter many will come to law, to strue for that which with reason might easily bee attained without such contention, and others seeke to enrich themselves with contending for a small matter with their neighbours yet in the end loose that they sought, and that they had beside: and so they contend & strue about a thing commonly, till the Lawyer hath gayned more by them, then the thing which is in controuersie is worth. These are like the Mouse and the Frog, which stroue so long about Marsh-ground, that at length the Kite came and tooke them both from it. Others will come vp to law about a small matter, & therein so intangle themselves, that they cannot rid their handes of it, vntill it haue almost vndone them, like a silly sheepe that is hunting a flie, which runneth from bush to bush, and euery bush catcheth a locke of him, so that the poore sheepe is threed-bare ere he hath done, and hath not a fleece left him to couer himselfe withall. So he runs from Court to Court, to sue, to complaine, to plead, till he haue spent his cloake for his coate: were it not better to haue cast lots for the coate at first? for the law is like a Butlers boxe, play still on, till all come to the Candlestick. Therefore it is lawfull, to ende any controuersie in a hard matter, to vse this meane.

Now whether it be lawfull to cast dice, if lots may not bee vsed (as *Solomons* wordes, *Prouerbes*. 18. 18. The lot

Arguments
against di-
cing.
Pro. 18.

lot causeth contention to cease, compared with *Heb. 16.* proue) but in hard matters and waughtie causes, when the thing is doubtfull, and all good meanes are tryed before to auoide strife; that question is decided, which none but voluptuous men make question of, namely, whether dice-play bee a meete exercise for a Christian soule. *Salomon* sayth, the lot causeth contention to cease: therefore, lots are to end strife, but these lots make strife: for before thou takest the Dice, thou knowest thine owne, and no man striueth to take it from thee: but when thou castest the Dice, thou doest (as it were) aske whether thine owne bee thine owne, and makest a strife of no strife. Art thou not worthy to loose the giftes of God, which venturest to loose them when thou needest not? Doest thou not deserue to forgoe thine owne, which art so greedie of anothers, that thou wouldest haue his liuing for nothing but for turning of a die? *Esa* did not sell his birthright, so lightly, but he had somewhat for it which refreshed his hunger, but God hath giuen thee a liuing, and thou spendest it for nothing. The Mariners did cast lots to finde out the sinner: they did not cast dice to see who should winne, as Dicers doe: for to whom the lot fallles, hee taketh all, which deserues to loose all as well as the other, and hath no right vnto it by any lawe: for God hath not allowed one man to take anothers goods for the tripping of a Die, but eyther they must be merited, or they must be giuen, or they must bee brought, or else it is vnlawfull, vngodly, vnconscionable to take them: Besides the brawles, the cofenages, the othes annexed to this game, which would not agree with it, vnlesse it had bene a meete companion for them. Thou takest another mans goods for nothing, whereas God hath appointed thee to get thy liuing, with the sweate of thy browes, for thou takest away that which others sweate for, and whereas thou shouldest liue by working, thou seekest to liue by playing, like as the ape which liues by toy ing. Doth any dicer thinke he doth well? Tell mee what thinkest

Of Ionahs punishment.

thinkest thou ? for every sinner doth condemne in his prayer to God, that which he excuseth before men: if they which are gamesters repent it, how can they which are gamesters defend it? Thou shouldest do nothing, but that thou wouldest haue God finde thee doing if hee shoulde come to iudgement: wouldest thou haue him take thee at dice? I am sure thou wouldest not haue God see thee so vainely occupied: neither canst thou thinke, that Christ or his prophets, or Apostles, or Euangelists were Dicers, for no such lots are named in the holy Scripture, and yet the Lords day is most prophaned with this exercise, cards and dice, as though they kept all their vanities to celebrate holy dayes, what hast thou to alledge for dice, now euidence is giuen vp against them? hast thou any patron to speake for them, but thy vaine pleasure and filthy couetousnesse which are condemned already, and therefore haue no voyce by law? take away these, and take away dice. The patron condemnes the clients, when one voice condemnes another: if the exercise were lawfull, such patrons as pleasure and couetousnesse would not speake for it. Take thy pleasure therefore in that which is good, and the Angels will reioyce with thee: if this were good, God would prosper them better that vse it: but neyther winners nor losers are gainers. I know not how, but there is not so much wonne as lost, as though the Deuill did part stakes with them, and draw away with a blacke hand, when no man seeth, for the winner saith he, hath not wonne halfe so much as the looser hath lost. One would thinke that one of them should flow, when so many ebbe: there is neuer an ebbe without a flowing, neuer one looeth, but another winneth, but at dice. What a cursed thing is this that turnes no man to good, which robs others, and beggars themselves? the schoole of deceit, the shop of oathes, and the field of vanities. Thou doest not onely hazard thy money (in this game) but venturest thy saluation, and castest dice with the Deuill, who shall haue thy soule. For every

thing that cometh well to man, he giueth thanks, but for that which cometh by dice, hee is ashamed to giue thanks which sheweth, that in conscience that gaine is euill gotten, and that he sought it without God. Can this be good when worst men vse it most? if it were good, the euill would like worse of it then the good: but the more a man saoureth of any goodnesse, the more hee begins to abhorre it, & his conscience doth accuse him for it as for sin. They which doubt whether God doe allow it, neede but looke how he doth prosper them that vse it: but they trust not in God, (the termes of their occupation discerie) for they call all their casts chances, as though they relyed not vpon God, but vpon chaunce. Therefore if dice make strife without cause, if they take away others goods for nothing, if wee may not lue by playing, but by labour, if they which haue beene dicers, repent it among their sins, if the holy men neuer vsed this recreation, but the worst most delight in it, if thou wouldest not haue God see thee when thou playest at Dice, nor take thee at it when hee comes to iudgement, if nothing but pleasure and couetousnesse speake for them, if they doe not prosper which take pleasure in it, if they trust not vpon God, but relie vpon chaunce, if thou doest not onely venture thy money, but hazard thy soule, then the best cast at dice is, to cast them quite away.

And the lot fell vpon Ionah.

The lot fell vpon *Ionah*, not because he was the greatest sinner of them all, (for so is the opinion of the common people, to censure them worst whō they see most afflicted: If any one be seene to beare his crosse, then many will say, This is a wicked man, and so thinke well of themselves, supposing that God is not bent against them to punish them as well,) but because *Ionah* should feele the hand of the Lord both punishing and preserving him, and bee reformed: for God correcteth all, as hee did his Sonne, to learne them obedience. But if iudgement

Luke 13

1.2. &c.

Heb. 5.8.

1. Pet. 4

17. 18.

Of Ionahs Punishment.

ment begin with the house of God, what shall become of the vngodly? *And the lot fell upon Ionah.*

Now when the sinner that troubled the ship is taken, now *Ionah* can hide himselfe no longer. Now he might also feare to bee sacrificed by the mariners presently, For the mariners, partly for the paine they had endured, partly for the losse they had sustained, partly for the danger wherein they remained, were no doubt as the shee-Wolues robbed of their whelpes, out of measure furious and fully bent to sacrifice him on whome the lot fell, to appease the wrathfull God. But God stayed, and restrained the rage of the mariners, and made them afterward willingly to abide the tempest a while, and put themselves to more paine to saue him, endeavouring by rowing to recouer land. For hauing heard of the true God, and though they lost their goods, hauing found who is all good, shall we (say they) destroy him that hath saued vs? Shall we giue him vp to death vnnecessarily, that hath brought vs to life, and assured vs to raigne with God in all glory euerlasting? Surely the thankelss are gracelesse: especially they that loue not, and shew not forth the labour of loue for their gracious guide to God: but therefore wee may see that the hearts of men are in the hands of God, and he turneth them which way he list, he fashioneth their hearts euery one, yea euen kings heartes, as riuers of water doth he turne, to water and make fruitfull his vine: to pittie and to persecute, to honour and to shame, to loue and hate his people: to deliuer their power to the best, Reue. 17. 13. and againe to eate the whores fleshe, and to burne her with fire. 17. 16. 17. Therefore let vs neuer feare to performe our duties whatsoeuer, to whomsoeuer: for hee formeth the hearts of all, who hath promised to honour them that honour him, but to make them contemptible that doe despise him, Neither let vs put confidence in man, nor in Princes, for their hearts are riuers of water of them

Pre. 20. 1.

Psal. 33.

15.

Pf. 106.

40.

Isa. 3. 10. 6

Ezra. 1.

14.

Isa. 3. 24.

Ne. 11. 1.

Pf. 105.

1. Sa. 2.

30.

Pf. 146. 3.

1. *Time.*

2. 1.

selues fleeing easily as they bee led following: But especially let vs not forget chiefly to make prayers, supplications intercessions, and to giue thanks for all those on the godlinesse, or prophaneesse of whose hearts, the flourishing or defacing of the gospell of Christ Iesus, and the chosen of God doth most depend.

And the lot fell vpon Ionah.

Now *Ionah* could not deny he was that sinner, vnlesse hee would accuse God of vnrighteous iudgement: for the lot is cast into the lap, but the whole disposition thereof is of the Lord. Now therefore he must needs confesse it. The windes thundring, the waues tumbling, the ship cracking, the mariners quaking, vpon their gods crying, their wares forth casting, *Ionahs* prayers requested, to cast lots consulting, *Ionah* kept himselfe close, hee would not be thought that sinner. The winde said, I will ouer turne thee the water said, I will drowne thee: the ship said, I cannot hold thee: the mariners said, We cannot helpe thee, his prayers said, We cannot profit thee, his conscience within bleeding, and God at the dore of his heart knocking, and the lots now ready for casting, said threateningly, For thee the tempest is come, thou fugitiue, and wee will discouer thee.

Yet *Ionah* conceales his sin, so much did he abhorre the shame of men, of strange men, a few men, fraile men, or the feare of the fury of the fleshe, Therefore after the winds had roared, and also the waues raged, and the ship reeled and the mariners cryed, and the lot, his conscience, & God himselfe threatned him, the lot also condemned him, and the feare of being sacrificed by sinners to Sathan terrified him, so that he forthwith repented throughly, he declared it openly, and confessed his sinne freely. Such a stir hath God before he can come by his owne: hee must crosse vs, and set him selfe and all his creatures against vs: he must straine our bodies, or leaue our soules, and constraîne vs to it, before wee will returne from our wicked wayes and

Of Ionahs punishment.

and throughly humble our selues to yeeld him due obedience, O the goodnesse of the great God? O long sufferance and bountifullnesse vnspokeable, which not onely leadeth, but also in the chaines of loue draweth vs to true repentance?

It was Gods great goodnesse to *Ionah*, that the Mariners sacrificed him not: greater, that hee truly repented: that God continueth in his calling, and blesteth his (whose flying from God, deserued flinging to Sathan) not so much solemne preaching, as sudden confession, and short denuntiation of vengeance, yea made it so powerfull, that it conuerted Idolatrous heathens, most hardned Idolaters: first Mariners, then Niniuites.

For what a blessing felt *Ionah*, God vouchsafing him of this honour, to offer them a luely, holy, & acceptable sacrifice to God, by whom hee presently before greatly feared to haue bene offered a dead, vnholly, and to a delishtfull sacrifice to Sathan. This feare banished, & that ioy possessing him, what a mercy of the almighty did *Ionah* thinke it? But before hee conuerted the Niniuites, he was more to be humbled, fuller to be strengthened, better every way to be prepared. Therefore God would haue the sea to wash him, the Whale to fast him, and yet miraculoussly safe to preserue him, that being purified, hee might pray feruently, and being deliuered, finde power, comfort, and courage abundantly. Therefore when by lot being taken, and by his owne confession found the man that procured the tempest, the Mariners in loue and compassion of him, had assayed by rowing to get to land, but could not, the sea raging more and more, and *Ionah* himselte professed he knew the tempest was sent for his cause, and would be layd he being cast into the Sea. *Ionah* at length was cast out of the ship into the swelling purge of the tempestuous sea. What hope of life then left? is there any? to swallow vp all, soone after hee is swallowed whole of a Whale. Here letvs marke, that after the tem-

Ionah. 1. 7.

10.

13.

12,

pest had terrified *Ionab*, the mariners reprobued him : when they had reprobued him, his conscience pricked him: when his conscience had pricked him, the consulting to cast lots greiued him: after greife for consulting, their concluding to cast lots vexed him: vexed at the conclusion, the lot condemnes him: the lot hauing condemned him, in what an agonie thinke we was *Ionab*? partly, that he should be held that notorious wretch that had brought this woe? partly, least they in their raging grieft, for their great trouble of body, losse of goods, and danger of life, should forthwith kill him for a sacrifice, to appease the vnknowne angry God? But after this agonie, the terror of drowning followed, and after that the horror of the huge fish: first, least it teare him in pieces, then least it melt him, afterward least it poison him: lastly, three dayes and three nights the comfortlesse horror of darkenesse, and noysome stincke in the fishes belly tormented him.

First then see, the windes could not further him, the waters could not beare him, the ship could not hold him, the Mariners could not helpe him: and being cast out, least all for him be cast away, the Whale would not spare him, the stinck would ill feede him, the darkenesse would lesse glad him, and light might not visite him, Now see then what *Ionab* got by this iourne, notwithstanding all the promises of which Sathan assured him, and all the furtherances which the serpent procured him, hee lost his labour, lost his mony, lost his ioy, lost his credit, lost his quiet, and saw no hope but to loose his life too, finding plentifully, and bitterly feeling dreadfull feares. Hee trusted to the windes, the windes could not serue him: hee trusted to the ship, the ship could not keepe him: he trusted to the mariners, the Mariners could not hold him: hee trusted to the lot, the lot would not spare him: hee trusted to the waters, the waters could not beare him, neyther would the Whale forbear him, neither did any thing make shew of likelihood to saue him. Therefore we may see in *Ionab* what

what it profiteth a man to flie from God, forsaking his calling, and so practising the euill motions of Sathan in stead of the knowne will of God. Assuredly, if we follow his flatteries as *Ionah* did, we shall haue as he had, accusing consciences, fearfull hearts, and the wrath of God vpon our heads For he hath nothing to giue vs, although he promise and make vs beleue he hath kingdomes. Yes indeed, he hath horror of minde for all that obey him, and hell for the reward of his, which wil make all their hearts ake which receiue it.

See secondly in this punishment of *Ionah*, the iustice of God. The Bee, when she hath once stung, doth leese her sting, so that shee can sting no more: so doth not Gods iustice punishing sinne: for it retaineth power, it hath store of stings to vexe still: when one iudgement is executed shee euer hath other inow ready, either of the same kind, in another degree more sharpe, or of another sort: for all the creatures with their seuerall powers, are Gods dartes to strike vs when he commands. Therefore if we bee sicke sicknesse is not dead with vs: if we be poore, pouertie endeth not: if we be in danger, danger is not therefore put downe for euer after: and if we be vexed, vexation hath not therefore lost his sling: his darts, his weapons also are as sharpe now as they were at the first, and sharper too, because we are sinfuller. For according to the sicknesse is the medicine, and wounds more dangerous, require more dolorous plasters.

And if thou be disobedient, then hee will leade thee through them all, vntill he hath humbled thee, and made thee to glorifie him with obedience, or vtterly destroyed thee.

Thirdly, let vs not forget, neither lightly thinke of this, that God knoweth how to punish for sin, yea most seuerely to correct his children, though repenting. If our Prophet *Ionah* here may not keepe thee some good while in a due meditatio of it, let that manaster Gods own heart

Leui. 26

18. 24.

28. 36.

37. 38.

39. &c.

2. Sam. 18 the sweete Prophet of Israell come to thy minde, and in
 6. 10. 27. him see, whether God cockereth his entrest friends, or som
 chap. thing sharply, if not bitterly, handleth them, feeling them-
 2. Sam. 12 selues in their dregs, or securely seruing the Lord.
 13. 15. 16. Lastly, yet consider God is rich in mercy, and full of
 17. 18. 19 compaffio, both to punish, vnlesse to far prouoked, cōtent
 20. to shake his rod ouer vs, to make vs feare onely, and keepe
 chap. vs free from feeling his strokes, if that may haue his due
 Psal. 30: worke in vs, that is, recall, reforme, and confirme vs: for
 & 75. as the windes could not ouerthrow *Jonah*, nor the waters
 Hes. 6. 4. drowne him: so neither could the Whale consume, poy-
 2. Pet. 2. son, or annoy him, or ought but feare him, though it had
Jonah 1. swallowed him: for *Jonah* remembring God, God shewed
 17. hee forgot not *Jonah*. Therefore when and where *Jonah*
 Ier. 35. thought verily and speedily to haue perished, then and
 6. there God caused him to bee three dayes, and as many
 Dan. 6. nightes most safely preserved. O power omaipotent, O
 22. goodnesse all-sufficient, in all things at all times. God
 Num. 1. then as well knoweth to deliuer his out of all distresse in
 46. due time, as to referue the wicked to the day of iudge-
 Exo. 17. ment to bee punished. And in what danger shall we de-
 3. spaire? In what extremities ought not we to hope in our
 Exo. 16. most mighty Sauour, remembring *Jonah* in the Whales
 13. belly, *Ieremie* in the mire of the deepe dungeon, *Daniell*
 10. 2. 10. among the fierce Lyons, his three companions in the hot
 Ie. 38. 13. burning furnace, nay, 600000. men of warre, and three
 Dan. 6. times as in any moe, of men and women, young and old in
 24. & 3. the wilderness, lacking nowe drinke, then meate: and all
 26. these deliuered out of all danger, these last miraculouly sa-
 Exo. 17. tisfied with drinke out of the rocke, and with meat abun-
 6. dantly from heauen.
 Exo. 16. Secondly, though *Jonah* be cast into the troublous sea,
 13. and swallowed of a huge Whale, yet hee must preach at
 Exo. 2. 15 Ninique: though *Moses* flie out of Egypt, yet he must bee
 3. 10. the leader of Gods people thence, *Ioseph* is in pryson, but
 he must be Lord of Egypt, and preserve the Church aliue
 Who

Of Ionahs punishment.

Who would haue thought that *Saul* should beecome *Paul*, or forswearing *Peter* a faithfull Preacher? Suspend then thy iudgement and wonder at Gods workes, whether of mercy, or iustice, and thinke not the worse of a man though hee were cast out of the sea, as *Ionah*, or basely brought vppe as *Amos*, for the deliuerer of Israell was brought out of the flaggies, and the conuerter of Niniue out of a Whale, and the saluation of the whole world, out of a stall.

And the lot fell vpon Ionah.

The lot fell vpon *Ionah*, that he might be cast out of the ship, that as the ship was almost broken, but not altogether: So *Ionah* might be almost drowned, but not altogether: almost consumed, almost poysoned in the belly of the Whale, but not altogether: and that being in the double deepe duely humbled, and as gold in a furnace, fined and fit for Gods workes, hee might thence in a miraculous manner come forth like *Lazarus* in his winding sheete, that he might glorifie God once againe, and courageously cry against Niniue.

And the lot fell vpon Ionah.

The lot fallen vpon *Ionah* the iustice of God (both manifesting the truth incorruptly, and chastising his disobedient seruant seuerely) did appeare: but with all singular mercie stined, and the Mariners mindes were mollified, in that they sacrificed him not to Sathan, but much more that hee by that meanes truly repented. In so much that the old idolatrous mariners presently by him were conuerted and hee cast into the Sea, was not drowned, swallowed of the Whale, and three dayes continuing therein, perished not, but miraculously was preserued, and most graciously cast on land safe: and lastly, crying against Niniue, that sinfull Cittie, had his preaching so mightily preuailing, that he wonderfully humbled them all. This mercie was maruailous, this goodnesse of God to *Ionah* most glorious. For the Niniuites hearing; Yet fortie dayes, and

Gen. 29.
20. 41.
40. 45. 78
Act. 9. 1. 2
1. Cor. 15.
10.
Mar. 14.
71.
Act. 4.
11. 12.
Iona 2. 10
Amos 7. 9
14.
Exo. 2. 3.
Iona 2. 10
Luke. 2,
17.

Ionah 3. 5.

Niniue shall be ouerthrowne, first as the Mariners hadde before done, beleued the word of God, though they neuer heard it before. If we heard the word of God preached as the mariners & Niniuites did, with trembling harts in the sence of Gods Maiestie, it would not bee but we should feele the power of it liuely, and filled with all ioy in beleeuing speedily, but vneffectuall and fruitles is preaching, because there is nothing almost but vnreuerent and senselesse hearing. And why should God teach the heedlesse to learne? Why should he giue pearles to dung-hil-cockes, nay to very swine? But they beleued the word as soone as they heard it, though they neuer heard it before what doth that argue? Surely it sheweth, that the foolish and simple are more diligent and readie, both to heare & receiue the word of God, then those that are wise in their owne conceit, or also in the view of the world. What sayth Christ? The poore receiue the gospell. What saith Paul Not many rich, not many wise. For though wee haue knowledge, if our knowledge bee like the Pharisees, that is in shew of sinceritie onely, in counterfeit holinesse, and hollow-hearted friendship through hypocrisie, it had bin better for vs that we had beene ignorant, for it wil but leaue vs the more inexcusable, it will bee found insufficient to saue vs, but sufficient the more fearefully to condemne vs because we know our maisters will and doe it not. Therefore as *Peter* said to *Simon Magus*, Thy mony perish with thee: so will the Lord say vnto such, Thy knowledge perish with thee, seeing it is fruitlesse.

But when Niniue had beleued God, what did they secondly? They speedily, they notably repented, they proclaimed a fast, they put on sack-cloth, they humbled themselues before the Lord, they earnestly besought him to turne away his wrath from this wofull Cittie. *Iona* preached at Niniue, crying against it, seemeth to haue humbled them and that without a miracle (without which scant any doctrine is of credit among the Gentiles) not on-ly

Mat. 11.

5.

1. Cor. 1.

26.

Mat. 23

13. 14.

25. 26.

27. 28.

Luke 12.

47. 48.

Act. 8. 20.

Iona. 3. 4

Of Iona's Punishment.

ly within fortie, but with in foure dayes, much within fortie dayes, he conuerted Niniue, rushing Niniue, old and idolatrous Niniue, long before fortie dayes be ended, the seede is lowne, growne, increased mightily, and full ripe, in a soyle in reason most barren. Sow therefore, yee seedsmen, where you are set, If ye sow cheerefully, yee shall reape plenteously in due time: Faint not: say not, I haue a stonie, or a starued, or a thornie ground: Niniue repents in sackcloth.

In which willing submission of theirs, and speedy lively repentance at the wordes of the Prophet, after hee had bene three dayes and three nightes in the Whales bellie, the calling of the Gentiles by Christ, after hee had bene three dayes and three nightes in the bowels of the earth, might well be signified. For they no lesse willingly then the Niniuits, submitted themselues to the gospel preached no lesse speedily, and peraduenture more truly repented. For though now they thus wōderfully humbled theselues not the fearefull multitude only, but the richest and greatest, the nobles and king also, and so all escaped now: soone after they returned to their vomit, & neuer ceased to adde sin to sinne, till they were by open wars miserably wasted, and at length fulfilling the prophecie of Nabū, vterly consumed. Therefore, first, for the comfort of the godly, since *Ahab* humbled himselfe before the Lord, *Ahab*, I say, that had done exceeding abominably, in following Idols, and sold himselfe to worke wickednes in the sight of the Lord submitted himselfe vnder the hand of GOD, fasting in sack-cloth, though he did all in hypocrisie, had not the euill threatened brought vpon him in his dayes, seeing *Rebham* (& the princes of *Israell* who had forsaken the Lord and the whole tribe of *Judah*, which wrought wickednes in the sight of the Lord, & prouoked him more with their sins, then all that their fathers had done hūbling theselues before the Lord, and confessing him iust, had not the wrath of the Lord poured vpō them, by *Shishak* K. of Egypt were not

Iona. 3.7.
6.

Nab. 3.19
1. King. 21
26.

27.
29.
2. Chro.
10.3.

1. King. 14
22.
2. Chro. 14
6.

7. not destroyed, but shortly deliuered, yea also things prospered in Iudah, though the Lord had threatened to leaue them in the hands of *Sibbak*, albeit they truly repented not: lastly, for as much as *Niniue* that bloodie city full of lies and robberie, the beautifull harlot, with multitude of fornications, that mistresse of witch-crafts, which sold the people through her whordomes, and the nations through her witch-craft, humbling themselues with fasting, and putting on of sack-cloth, the Lord repented of the euill hee had threatned them, and did it not: how assured may wee bee, that whatsoeuer iudgement the Lord threatneth vs, and how soeuer he threaten it, it shall not light on vs, when we vnfeinedly humble our selues in true fasting, turning from our euill wayes, and from the heart vowing to serue God in all holinesse? For this is the cleare promise of the faithfull God: *If I shut the heauen that there bee no raine, or if I commaund the grasshopper to deuour the land or if I sende pestilence among my people: if my people, among whom my name is called vpon, do humble themselves, and pray and seeke my presence, and turne from their wicked wayes: then will I heare in heauen, and be mercifull to their sinnes, and heale their land.* Again, as generally most plainly sayth iust *Iehouah*: *I will speake suddenly against a nation, or against a kingdome (saying) I will plucke it vp, and roote it out, and destroy it but if this nation against which I haue pronounced this, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them.* Let vs then, O beloued of the Lord, whosoever loue the Lord Iesus, bee carefull to fulfill the condition, and then confident not doubting of the performance of the promise, by so much the more by how much the fewer wee bee, and by how much the longer and clearer the Lord hath threatned most terrible iudgements.

Now for the terror of the vngodly, as many of them as repent onely when Gods hand is vpon them, & then humble themselues outwardly only, & that but only when the fiercenesse

fiercenesse of his wrath appeareth, or else after they haue etcaped the feared iudgement, fall to their wonted wickednesse againe: let them be sure the strong and iust God, that consumed Niniue slidden backe, will ouertake them also in wrath, and for euer turne them ouer to ceaselesse woe. For the greatnesse, the beautie, the strength and riches of Niniue, could not withstand the hand of God, or keepe it from destruction, but rather furthered and hastened it. For with the more excellent ornaments that it was adorned by the Lord, the more hainous and grievous in his sight was the abuse of them. Therefore the hugenesse, or the strength of this, or any other Citie cannot saue it from the iudgement of God, being sinfull in his sight,

Great Sodome is destroyed: great Ierico is destroyed: great Niniue is destroyed: great Ierusalem is destroyed, and great Rome, the roome of all vnclane spirits, stayeth for her destruction, like a whore that stayeth for her punishment till shee be deliuered: and these were and shall bee punished for vnthankfullnesse and contempt of the word of God. Yet Niniue, Ierico, Sodom, nor Rome haue had halfe the preaching that wee haue had, yet we are vnthankfull too, then what haue we to looke for, but when Sodom was burned, Zoar stood safe? when Ierusalem was destroyed, Bethel stood still? so the Lord doth alwayes prouide for his people, though hee make neuer so great a slaughter and destruction amongst his enemies. For the Lord because of his couenant doth alwayes prouide for his chosens although they be but a remnant, like the gleanings after haruest, or like a cluster of grapes on the top of the vine after the vintage, and though there bee neuer so great calamitie or trouble, as we see in the booke of *Gen. 45*. chap, when there was a great time of dearth and scarcitie to come vpon the land where Iacob was, the Lord had sent *Ioseph* to prouide for his father *Iacob* least he should want bread, he or any of his sonnes and folkes,

and

Gen. 15.

Ios. 6.

1. King.

24. 25.

Reuel. 18.

2.

Gen. 19.

21.

Iere. 41.

17.

Gen. 17. 18.

Esa. 19.

& 17. 5. 6.

Gen. 45.

The second Sermon.

and so ordered the matter, that *Ioseph* was treasurer ouer
all the corne in Egypt. And so among the Turkes, and
Spaniards, and Infidels, the Lord will find meanes
to doe them good, which vnfaignedly loue
him, and in the dungeon in pri-
son, and in bonds, yea and in
death, the godly shall
find God,

FINIS.



FOVRE SERMONS

Preached by Maister

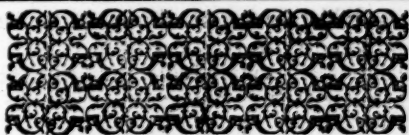
Henry Smith.

- 1 The Trumpet of the Soule.
- 2 The sinfull mans search
- 3 *Maries* choyce.
- 4 *Noahs* drunkennesse.
Two zealous Frayers.

And published by a more
perfect Copie then heretofore,

LONDON

Printed by T. D. for *Nicholas
Bourne*, and are to be sold
at his Shop at the Royall
Exchange. 1612.



THE
TRUMPET OF
the Soule sounding to
Iudgement.

By Henry Smith.

The Text.

Ecclesiastes, 11. Chap. 9. verse.

*Reioyce, O yong man, in thy youth, and let thy heart be merry
in thy young dayes, follow the wayes of thine owne heart, and the
lustes of thine eyes. But remember for all these things thou must
come to iudgement.*



When I should haue preached vnder the
Crosse, I mused what text to take in hād
to please all, & to keepe my selfe out of
danger: and musing, I could not finde
any text in the Scripture that did not re-
proue sin, vnlesse it were in the *Apocri-
pha*, which is not of the Scripture: this text bids them that
be voluptuous be voluptuous still: let them that be vaine
glorious, be vaine glorious still: let them that be couetous

D

bee

be couetous still: let them that be drunkards, be drunkards still: let them that be swearers, be swearers stil: let them that be wantons, be wantons still: let them that be carelesse prelates, be carelesse still: let them that be vsurers, be vsurers still: but saith Salomon, *Remember thy end, that thou shalt be called to iudgement at the last for altogether.* This is the counsell of Salomon the wisest then liuing: what a counsell is this for a wise man, such a one as was Salomon.

In the beginning of his booke he saith, *All is vanitie* and in the end he saith, *Fear God and keepe his Commandments*, in the 11. Chapter he saith, *Remember thy maker in the dayes of thy youth*: But heere he saith, *Reioyce O yong man in thy youth*. Heere he speaketh like an Epicure, which saith, *Eate, drinke, and be merry*, heere hee counsels, and heere he mockes: yet after the manner of scorner, although they deserued it in shewing their foolishnesse, as it is in the first of the Prouerbes, *Hee laughed at the wicked in derision*, as in the second Plalne, *God seeing vs follow our owne wayes*. For when he bids vs pray, wee play: and when he bids vs runne, wee stand still: and when he bids vs fast wee feast, and tend for vanities to make vs sport: then he laughs at our destruction. Therefore when Salomon giueth a sharpe reproofe, and maketh you ashamed in one word, he scoffingly bids you do it againe, like a Schoolemaister which beateth his Scholer for playing the truant, he biddeth him play the truant againe. O this is the bitterest reproofe of all. But least any Libertine should misconster Salomon, and say that he bids vs be merry and make much of our selues, therefore he shutteth vp with a watchword, and setteth a bridle before his lips, and reprooueth it as hee speaketh it before he goeth any further, and saith, *But remember that for all these things thou must come to iudgement*. But if we will vnderstand his meaning, he meaneth when he sayeth *Reioyce, O yong man, Repent, O yong man, in thy youth*; and when he saith, *Let thy heart cheare thee, Let thy*

thy finnes greiue thee : for he meaneth otherwise then hee speaketh : hee speaketh like *Michai* in the booke of Kings the second Chapter, *Goe up and prosper*: or like as *Ezechiel*. *Goe up and serue other Gods*. or as Saint *Iohn* speaketh in the Reuelation, *Let them that bee wicked, bee wicked still*. But if there were no iudgement day, that were a merry world : therefore sayth *Salomon*, when thou art in thy pleasures flaunting in the fieldes, and in thy braue ruffes, and amongst thy louers, with thy smiling lookes, thy wanton talke and merry iestes, with thy pleasant games and loftie lookes, *Remember for all these things thou shalt come to iudgement*.

+ Whilest the theefe stealeth, the hempe groweth, and the hooke is covered within the baite : wee sitte downe to eate, and rise vppe to play, and from play to sleepe, and a hundred yeares is counted little enough to sinne in : but howe many finnes thou hast set on the score, so many kinds of punishment shall bee provided for thee. Howe many yeeres of pleasure thou hast taken, so many yeeres of paine : how many drammes of delight, so many pounds of dolour : when iniquitie hath played her part, vengeance leapes vpon the stage, the Comedie is short, but the Tragedie is longer : the blacke guard shall attend vpon you, you shall eate at the table of sorrowe, and the crowne of death shall bee vpon your heads, many glittring faces looking on you, and this is the feare of sinners : when the deuill hath entised them to sinne, hee perswadeth like the old Prophet in the booke of Kings, who when he had entised the young Prophet contrary to the commaundement of God, to turne home with him, and to eate and drinke, he cursed him for his labour, because he disobeyed the commandement of the Lord, and so as a Lyon deuoured him by the way. The foolish virgins thinke that their oyle will neuer bee spent: so *Dina* stragled abroad, whilest shee was deflowred : what a thing is this to say, Reioyce, & then repent : what a blanke to say, Take thy pleasure,

& then thou shalt come to iudgement? It is as if he should say, Steale and be hanged, steale and thou darcest, strangle sin in the cradle, for all the wisdom in the world will not helpe thee else: but thou shalt bee in admiration like dreamers which dreame strange things, and know not howe they come, He sayth, *Remember iudgement*. If thou remember alwayes, then thou shalt haue little list to sinne: if thou remember this, then thou shalt haue little list to fall downe to the Deuill, though hee would giue thee all the worlde, and the glory thereof. *Salomon* saith, The weede groweth from a weede to a cockle, from a cockle to a bramble, from a bramble to a brier, from a brier to a thorne, Lying breedes periury, periury breedes haughtines of heart haughtines of heart breedes contempt: contempt breeds obstinacie, and brings forth much euill. And this is the whole progresse of sin, he groweth from a lyer to a theefe, from a theefe to a murtherer, and neuer leaueth vntill hee hath searched all the roome in hell, and yet hee is neuer satisfied, the more he sinneth, the more he searcheth to sin: when he hath deceiued, may he hath not deceiued thee as soone as he hath that hee desireth, hee hath not that hee desireth: when hee hath left fighting, he goeth to fighting againe: yet a little and a little more, and so wee slit from one sinne to another, While I preach, you heare iniquitie ingender within you, and will breake forth as soone as you are gone. So Christ wept, Ierusalem laughed: *Adam* brake one, and wee breake tenne: like children which laugh and cry, so as if wee kept a shop of vices, now this sinne, and then that, from one sinne to another.

O remember thy ende, saith Salomon, and that thou must come to iudgement.

What shall become of them that haue tryed them most? Bee condemned most, *Reioyce O young man, in thy youth.*

But if thou marke *Salomon*, he harpes vpon one string hee doubles it againe and againe, to shew vs things of his owne

owne experience, because we are so forgetfull thereof in our selues, like the dreamer, that forgetteth his dreame, and the swearer his swearing. So we begge of euery vncleane spirit, vntill we haue bumbasted our selues vp to the throat, filling every corner of our heartes with all vncleaneesse, and then we are like the dogge that commeth out of the sinke, and maketh euery one as foule as himselfe: therefore sayth *Salomon*, If any one will learne the way to hell, let him take his pleasure.

Me thinke I see the Dialogue betweene the flesh and the Spirit, the worst speaketh first, and the flesh sayth, Soule, take thine ease, cate, drinke, and goe braue, lye soft, what else should you doe but take your pleasure? thou knowest what a pleasant fellowe I haue beene vnto thee, thou knowest what delight thou hast had by my meanes: but the Soule commeth in, burthened with that which hath beene spoken before, and sayth, I pray thee remember iudgement, thou must giue account for all these things, for vnlesse you repent, you shall surely perishe,

No, sayth the flesh, talke not of such graue matters but tell me of fine matters, of soft beddes and pleasant things, and talke me of braue pastimes, Apes Beares, and Puppits, for I tell thee, the forbidden fruite is sweetest of all fruites, for I doe not like of your telling me of iudgement: but take thou thy iewels thy instrument, and all the strings of vanitie will strike at once, for the flesh loues to be braue, and tread vpon corks it cannot tell what fashion to be of, and yet to be of the new fashion.

Reioyce, O young man in thy youth.

O this goes braue, for while wickednesse hath cast his rubs, and vengeance castes his spurs, and his foote,
D 3 and

and thus shee reeles, and now shee tumbles, and then shee falles: therefore this progresse is ended.

Pleasure is but a spurre, riches but a thorne, glorie but a blast, beautie but a flowre, sinne is but an hypocrite, honny in thy mouth and poyson in thy stomacke; therefore let vs come againe and aske *Salomon* in good sooth, whether he meaneth in good earnest, when he spake these words: O (sayth *Salomon*) *It is the best life in the world to goe braue, lie soft and liue merrily if there were no iudgement.* But this iudgement marres all, it is the dampe that puts out all the light, and like a boxe that marreth all the oyntment; for if this be true, we haue spunne a fayre threed, that we must answer for all, that are not able to answer for one: why, *Salomon* maketh vs fooles, and giueth vs gawdes to play withall: what then, shall we not reioyce at all? Yes, there is godly mirth and if we could hit on it, which is called, Be merry and wise. *Sara* laughed, and was reprocued: *Abraham* laughed, and was not reprocued. And thus much for the first part.

But remember, for all these things thou shalt come to iudgement.

This Verse is as it were a Dialogue betwixt the flesh and the spirite, as two counsellors: the worst is first, and the flesh speaketh proudly, but the spirite comes in burdened with that which hath beene spoken. The flesh goeth laughing and singing to hell: but the spirite casteth rubs in his way, and puts him in minde of iudgement, that for all these thinges now ends reioyce, and heere comes in but: if this but were not we might reioyce still: if young men must for all the sportes of youth, what then shall old men doe, being as they are now? Surely, if *Salomon* liued to see our old men liue now, as heere he saith of young men so high as sinne rageth, yet vengeance sits about it, as high as high *Babell*. Me thinkes I see a sword hang in the ayre by a twine threed, and all the sonnes

sonnes of men labour to burst it in sunder. There is a place in hell where the couetous Iudge sitteth, the greedy Lawyer, the griping Landlord, the carlesse Bishop, the lusty youth, the wanton Dames, the theefe, the robbers of the common-wealth, they are punished in this life because they euer sinne as long as they could, while mercie was offered vnto them : therefore, because they would not be washed, they shall be drowned. Now put together reioyce and remember: thou hast learned to be merry, now learne to bee wile : now therefore turne ouer a new leafe, and take a new Lesson, for now *Salomon* mocked not as hee did before, therefore a checke to thy ruffes, a checke to thy cuffes, a checke to thy robes, a checke to thy gold, a checke to your riches, a checke to your beautie, a checke to your mucke, a checke to your graues : woe from aboue, woe from belowe, woe vnto all the strings of vanitie : doest thou not now maruell that thou hast not a feeling of sinne ? for now thou seest *Salomon* saith true, thine owne heart can tell that it is wicked, but it cannot amend : therefore it is high time to amend : as *Nathan* commeth to *Dauid* after *Belzebub*, so commeth accusing conscience after sinne. Me thinkes that euery one should haue a feeling of sinne, though this day be like yester day, and to morrow like to day yet one day will come for all, and then woe, woe, woe and nothing but darkenesse : and though God came not to *Adam* vntill the euening, yet he came : although the fire came not vpon *Sodom* vntill Euening, yet it came : and so comes the Iudge, although he be not yet come, though he haue leaden seete, he hath iron hands, the arrowe slayeth and is not yet fallen, so is his wrath: the pitte is digged, the fire kindled, and all things are made readie and prepared against the day, onely the finall sentence is to come, which will not long tarrie.

You may not thinke to be like the theefe that stea-

leth

leth and is not scene : nothing can be hid from him, and the iudge followeth thee at thy heeles : and therefore whatsoeuer thou art, looke about thee, and doe nothing but that thou wouldest doe openly, for all things are opened vnto him: *Sara* may not thinke to laugh and not be scene: *Gebezie* may not thinke to lye and not be knowne they that will not come to the banquet, must stand at the doore.

What? doe you thinke that God doth not remember our sinnes which we doe not regard: for while we sin the score runes on, and the Iudge setteth downe all in the table of remembrance, and his scrowle reacheth vp to heauen.

Item, for lending to Vsurie, Item, for racking of rents Item, for deceiuing thy brethren, Item, for falshood in wares, Item, for starching thy ruffles, Item, for curling thy haire, Item for paynting thy face, Item, for selling of benefices Item, for staruing of soules, Item, for playing at cards, Item, for sleeping in the Church. Item for prophaning the Sabbath day: with a number more hath God to call to account, for euery one must answere for himselfe, The fornicator, for taking of filthy pleasure: O sonne, remember thou hast taken thy pleasure, take thy punishment. The careles Prelate, for murdering so many thousand soules. The Landlord, for getting money from his poore Tenants by racking of his rents. see the rest, all they shall come like a very sheepe, when the trumpet shall sound, and the heauen and earth shall come to iudgement against them, when the heavens shall vanish like a scrowle and the earth shall consume like fire, and all the creatures standing against them: the rock shall cleaue asunder, and the mountaines shake, and the foundation of the earth shall tremble, and they shall say to the mountaines, Couer vs, fall vpon vs, and hide vs from the presence of his anger and wrath, whom we haue not cared for to offend: but they shall not bee covered and

and hid: but then they shall goe the blackeway, to the Snakes and Serpents, to be tormented of Devils for euer: O paine vnspcakable: and yet the more I expresse it, the more horrible it is, when you thinke of torment passing all tormentes, and yet a torment passing all that: yet this torment is greater then they, and passing them all.

Imagin you see a sinner going to hell and his sumner gape at him, his acquaintance locke at him, the Angels shout at him, and the Saintes laugh at him, and the devils rayle at him and many looke him in the face, and they that said they would liue and die with him, forsake him, and leaue him to pay all the score: Then Iudas would restore his bribes: Esau would cast vp his pottage: Achan would cast downe his golde, and Gehezi would refuse his giftes: Nabuchadnezzar would bee humbler: Baalam would be faithfull, and the Prodigall would be tame.

Mee thinkes I see Achan running about, where shall I hide my golde, that I haue stolne, that it might not bee seene nor stand to appeare for a witnesse against me?

And Iudas running to the high Priests, saying Hold, take againe your money, I will none of it, I haue betray-ed the innocent blood.

And Esau crying for the blessing when it is too late, hauing sold his birth-right for a messe of pottage.

Woe, woe, woe, that euer we were borne, O where is that Dines that would belecue this, before hee felt the fire in hell, or that would belecue the poorest Lazarus in the world, to be better then himselfe, before the dreadfull day come when they cannot helpe it, if they would neuer so faine, when repentance is too late? Herod shall then wish that hee were Iohn Baptist: Pharaoh would wish that hee were Moses, and Saul would wish that hee had beene Dauid. Nabuchadnezzar

Buchadanezzar, that he had bene *Dauid*. *Human* to haue bene *Mardocheus*: *Esau* would wish to be *Iacob*, and *Balam* would wish he might die the death of the righteous: then hee will say, I will giue more then *Ezechias*, crie more then *Esau*: fast more then *Moses*: pray more then *Daniel*: weepe more then *Marie Magdalene*: suffer more stripes then *Paul*: abide more imprisonments then *Michai*: abide more crueltie then any mortall man would doe, that it might be *lee*, God ye cursed, might become ye blessed. Yea, I would giue all the goods in the world that I might escape this dreadfull day of wrath and iudgement; and that I might not stand among the goe. O that I might liue a begger all my life, and a Leaper: O that I might endure all plagues and sores from the top of the head, to the sole of my foote, sustaine all sicknesse and griefes, that I might escape this iudgement.

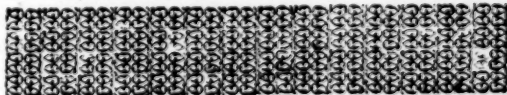
The guiltie conscience cannot abide this day. The silly sheepe when shee is taken will not bleate, but you may carry her, and doe what you will with her, and shee will be subiect: but the swine, if shee be once taken, she will roare and cry, and thinkes shee is neuer taken, but to be slaine: So of all things, the guiltie conscience cannot abide to heare of this day, for they know that when they heare of it, they heare of their owne condemnation. I think if there were a generall collection made through the whole world, that there might bee no iudgement day, then God would bee so rich, that the world would goe a begging & be as a wast wildernes. Then the couetous Iudge would bring forth his bribes: then the craftie Lawyer would fetch out his bagges: the Vsurer would giue his gaine, and the Idle seruant would digge vp his talent againe, and make a double thereof. But all the money in the world will not serue for our finnes, but the Iudge must answer for his bribes, he that hath money, must answer how he came by it, & iust condemnation must come vpon euery soule of them: then shall the finner be euer dying

sounding to iudgement.

ing, and neuer dead, like the *Salamander*, that is euer in the fire and neuer consumed.

But if you come there, you may say as the *Queene of Sabafayde* of King *Salomon*, I beleueed the report that I heard of thee in mine owne Countrie, but the one halfe of thy wisedome was not told me. If you come there to see what is done, you may say, Now I beleue the report that was told me in my owne countrie concerning this place, but the one halfe as now I feele, I haue not heard of: now chuse you whether you will reioyce, or remember: whether you will stand amongst you blessed, or amongst you cursed: whether you will enter while the gate is open, or knocke in vaine when the gate is shut: whether you will seeke the Lord whilest he may be found or be found of him when you would not bee sought, being run into the bushes with *Adam* to hide your selues: whether you will take your heauen now here, or your hell then there: or through tribulation to enter into the kingdom of God, and thus to take your hell now here, or your heauen then there in the life to come with the blessed Saintes and Angels, so that hereafter you
— may lead a new life, putting on
Iesus Christ and his
righteousnesse.

FINIS.



ing, and never dead, like the dead, that is, in the
the fire and the sun.

Thank you very much, and you may say that I am

happy to hear of King's recovery, I believe it is the best

kind of recovery that could be expected. It is a great

relief to hear of it, and I am sure you will be glad

to hear of it. I am sure you will be glad to hear of it.

amongst the friends of the cause, and I am sure you will

be glad to hear of it. I am sure you will be glad to hear of it.

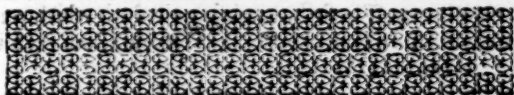
and I am sure you will be glad to hear of it. I am sure you will be glad to hear of it.

and I am sure you will be glad to hear of it. I am sure you will be glad to hear of it.

and I am sure you will be glad to hear of it. I am sure you will be glad to hear of it.

and I am sure you will be glad to hear of it. I am sure you will be glad to hear of it.

THIRTY



THE SINFULL MANS SEARCH.

Iob. 8.5.6.7.

5 *If thou wilt early seeke vnto God, and pray vnto the Almightye.*

6 *If thou bee pure and vpright then surely he will awake vnto thee, and make the habitation of thy righteousness prosperous.*

7 *And though the beginning be but small: yet thy latter ende shall greatly increase.*



IN a sicke and euill affected body (dearly beloued) wee vsually see preparatiues ministred, that the maladies may bee made more fit and pliable to receiue wholesome medicines. The like, yea, and greater regard ought wee to haue of our soules, which not being crasie onely, or lightly affected with sinne, but sicke even vnto death, had neede to be prepared with threatens and exhortations, comforts and consolations, one way or other, that they may bee made fit, not to receiue the preparatiue, but the perfection of happy saluation. And for this cause haue I made choyce of this part of Scripture, as of a light to shine vnto vs in darkenes a direction to our steps and a lanthorne to our pathes, while wee wander through the boysterous waues of this wicked world. The text is plaine and obiect to euery mans capacitie, naturallie budding

VNTO

The full mans search.

vnto blossomes. The first containing our dutie which wee are to performe towards God. The second, Gods promises, if we performe this dutie.

Diuision.

Our dutie towards God, is implied in these three conditions. First, *If thou wilt early seeke vnto God.* Secondly, *If thou wilt pray vnto the Almighty.* Thirdly, *If thou bee pure and vpright* : so that the whole consisteth on these three points : First, what it is that God requireth, namely a diligent and speedy search, in these words, *If thou wilt seeke early.* Secondly, how thy search is to bee made in prayer, in these wordes. *If thou wilt pray to the Almighty* Thirdly, what effect these things ought to worke in vs, a puritie and sinceritie of life in these wordes : *If thou bee pure and vpright.*

As our dutie towards God consisteth in three points so Gods blessing toward vs, is also threefold answerable to the same, First, for seeking, he promiseth, *hee will awake vnto thee* Secondly, for praying vnto him, *hee will make the habitation of thy righteousness prosperous.* Thirdly, for beeing pure and vpright, *Hee will make thy latter end increase exceedingly* : yea, though the beginning bee but small.

Concerning the search.

Psal. 107.
Mat. 6.

First therefore considering the search, it is a worke both in desire and labour to bee ioyned to God. In the Psalmes this standeth for the burthen of the song : *They called vpon: he Lord in the time of their trouble, and hee deliuered them.* It is but, *Aske and haue, seeke and finde, knocke and it shall bee opened vnto you* : Sauing that heere these thinges are to bee regarded, to wit, how, by whome, and when we must seeke the Lord.

Mat. 17.
20.
Eccle. 35

How first, faithfully : for if yee haue but as much as *a graine of mustard-seeds, and say vnto this mountaine, Remove, it shall remove, and nothing shall bee impossible vnto you.*

Then next, humbly, for it is the humble petition that pearceth the skies, and that shewed the Publican to depart

part home to his house more iustified then the boasting Pharisie: and they alone that bee humble and meeke find rest for their soules.

And last of all, continually: for we must not faint in well doing, because the reward is not promised to him that doth, but to him that continueth to doe.

But wee may long seeke and neuer finde, except we seeke the Father by the Sonne: *For no man knoweth the Father, but the Sonne, and he to whom the Sonne shall disclose him: he is the way, the truth, and the life, and no man cometh to the Father but by him. There is one God, and one mediator betwixt God and man, the man Christ Iesus.* So that if wee sinne, we haue an aduocate, Iesus Christ the iust, and hee is the propitiation for our sins: onely let vs seeke the Lord while he may be found.

And to this end the word *seeking* is vsed in this place, that we may learne, that as the heauens and the planets, and the whole frame of nature were ordayned to finish their course by motions and operation: so man, as hee was ordained to a most blessed and happy end, should attaine thereunto, not by sloth and idlenesse, but by an earnest seeking of the same,

The kingdome of heauen is like a treasure, which cannot bee found without seeking and digging. It is like the precious pearle, for which the wise Marchant was content not onely to seeke, but to sell all that hee had, to buy it. GOD hath placed vs heere in this world as husbandmen, to plough vpon the fallowe of our hearts: as labourers to worke in the vineyarde: as travellers to seeke a Countrie, as souldiers to fight the battell of the Lord, against the fleshe, the world and the deuill.

And for this purpose hath hee proposed vnto vs an vttilled lande, a vineyard, a triple enemy to fight against: that wee might remember, that wee must till the ground, if wee will reape the fruite, that we must prune the

Gal. 6.

1. Thes. 6.

1. Tim. 2.

Mat. 13.

14.

Pro. 28.

Iudg. 1.

Pro. 24.

the vine, if wee will drinke of the grape: that wee must fight, if wee will ouercome. *Hee that tilleth the land* (saith the wise man) *shall bee satisfied with bread, but hee that followeth idlenesse, shall bee filled with povertie.* Idlenesse is a moth or canker of the minde, and the fruites thereof are wicked cogitations, euill affections, and worke actions: corrupt trees without fruit, twise dead, and pluckt vp by the rootes engendring in the minde, a loathing of God and godlinesse.

Gen. 3.

Exo. 7. 22.

1. King. 19

1. Cor. 2.

Eschue therefore idlenesse, I beseech you, and by the want yee find in other, learne instructions for your selues. Be not forgetfull how busie your enemy is, if he find you idle: first, hee putteth you in minde of some vanitie: then offereth opportunitie to practise: then hee craueth consent, and if ye grant him that, hee triumpheth by adding practise: he leaueth no meanes vnattempted, whereby he may subuert and bring you to perdition. To one (as to *Eua*) he promiseth the knowledge of good and euill. Another he seduceth with lying speeches, as he did *Pharao* the King, whom he deceiued by false Prophets. To the Iewes he pretended the temple of the Lord. To the heathen he sheweth vniuersalities and antiquities. And to other particulars, he leaueth no more vnattempted, whereby hee may, entangle the soule of the simple, and wrappe them in the snare of death. Flye idlenesse therefore, and seeke vertue, and the way thereof: seeke learning, as for a Iewell make diligent search and inquisition after her: seeke early and seeke late, in the morning sow thy seede, and in the euening let not thy hand rest: seeke him in the day of trouble, and hee will deliuer thee, and thou shalt glorifie him.

Seeke him, there is the commandement: he will deliuer thee, there is the promise: and thou shalt glorifie him, there is the condition. To disobey the commandement, is rebellion: to distrust his promise, is infidelitie: to refuse the condition, is vile ingratitude. Wherefore let

vs seeke, and seeke earnestly, with a feruent spirite, and humblenesse of heart, and let vs perswade our selues, that there is no finding without seeking, no opening without knocking.

The second circumstance to be considered in this point isto whom we must seeke for these things. Our direction is made vnto God. *For every good and perfect gift is from above, descending from the father of lights.* And as for many causes we are to seeke God, and to God alone, so especially for these foure.

Iam, 1. 27.

First, because we haue nothing of our selues, nor of any other creature, but whatsoeuer we haue, we haue it of God: for what hast thou that thou hast not receiued? in him we liue, we moue, and haue our being. Art thou wise in thine owne conceit? O remember, that the wisdom of the world is foolishnesse with God. O consider that the naturall man vnderstandeth not the thinges of God. These things are hid from the wise and prudent, and are reuealed to babes and sucklings. Alas, what were man if he were once left to himselfe? A map of misery, and a sinke of calamity. Alas, how were he able to resist the fiery darts of the aduersary who continually goeth about like a roaring Lion, seeking whom he may deuoure? Here ye may note first his malice, for he daily accuseth vs before the cheif Iudge of the Kings bench: when he cannot preuaile in this court, but seeth his billes of accusation repelled, the he remoueth the matter to the court of our owne conscience where on the one side he layeth the bookes of the Law & statutes made against sinne: on the other side, the billes of accusation brought in against vs out of the booke of the Law, alleading these strict places against vs: *The soule that sinneth shall die the death. Cursed is hee that abideth not in euery point of the law, to doe it.* On the other side, he bringeth in our consciences to witnes against vs, and then inferreth this hard conclusion: *Therefore there is no hope in saluation.*

*1. Cor. 2.
Rom. 1.*

*2. Pet. 2.
Rene. 2.*

E

Then

Then if he see that we appeale from iustice to mercie, and say, At what time soeuer a sinner repenteth the Iudge putteth all his wickednesse out of his remembrance, he dealeth with vs, as craftie worldings deale in matters of Lawe, who when they see their matters passe against them in higher Courtes, bring downe their case into the Country, to bee decided by the Neighbours: who, eyther for their simplicitie cannot, or for their fauour dare not iudge of the truth of the matter.

1^o So our aduersarie, though God himselfe doe discharge vs, though our conscience doth testifie our innocencie: yet he acculeth in the third court before men, where he is bold to powre out his whole venome and poyson of his malice against vs, and to forge what lies, and slaunders, and libels he list, because he knoweth they shal be receiued as true.

2 Thus he accuseth Christ Iesus our blessed Lord and Sauour before *Pontius Pilate*, and caused diuers false and vntue witnesses to come in against him. But if hee were malicious onely to wish our destruction, and not mightie to wreake his malice, we should haue little cause to feare, but he is mightie, therefore he is tearmed a lion, the power of darknesse, a great Dragon, which drew to the earth the third part of the starres of heauen: that is, with earthly temptation to haue ouerthrowne them, which seemed to shine in the church of God as lampes and starres. O then how easie is our ouerthrow, if the Lord did not hold vs vp, which shine not as starres in heauē, but creep like wormes on earth.

3 Yet if he were but malicious and mightie, it were better with vs, but hee is fierce, and therefore called a roaring Lion, who laying waite for the blood of the godly, stirreth vp blood-thirstie persecutors to make themselves drunke with the blood of Saintes: as most greiuously he did from the time of *Iohn Baptist*, to the raigne of *Max-*

entius

Luke. 11.
Ephe. 6.
Rene. 12.

entius the space of 294. yeares, slaying some by the sword, burning other with fire, hanging some on the gallows, drowning some in riuers, stabbing some with forkes of yron, pressing others vnto death with stones deuouring many thousands of the tender lambs of Christs flocke.

4 To this malice, might and rage, is added his subtil policy, which he vseth in circumuenting the faithfull: hee doth not pitch his tents in any one place, but walketh about from place to place to spie out his best aduantage, in the night he soweth tares, and in the day he hindreth the growth thereof. *Iohn 1.*

5 He proceedeth after further, and addeth to his pollicy industrie, hee considereth our natures and dispositions, and to what sinnes wee doe most incline: and thereunto hee applyeth himselfe, sometimes by flattery, sometimes by feare, sometimes by feeding our humours hee subtilly inticeth vs, sometimes by violence hee goeth about to enforce vs, sometimes by changing himselfe into an Angell of light, hee endeuoureth to betray our soules into his hands, and in whatsoeuer estate hee findeth vs, hetherby taketh occasion to lay siege to our soules.

Thus ye see noted in a word, the force of our aduersarie: examine nowe your selues, whether you haue any thing in your selues, and you shall finde nothing but weakness and corruption, It is God that giueth strength to the mighty, wisdom to the prudent, and knowledge to the vnderstanding: hee teacheth *Dauids* hands to fight and his fingers to battel, hee giueth strength to his armes to breake a bow, euen a bow of Steele: therefore let neyther the wise man glory in his wisdom, nor the strong man in his strength: but let him that glorieth, glorie in the Lord. *Psal. 144.*

Secondly, wee are to seeke vnto God alone, because none is so present as hee for God, because hee is Almighty

and with his power filleth both heauen and earth, is present alwayes with them that feare him, and readie to succour them in distresse. The Lorde is neare to all that call vpon him in truth, hee heareth our gronings & sighs and knoweth what things are necessary for vs before wee aske.

The third reason why we must seeke vnto God is, none is so able to helpe as hee: but of this I shall haue particular occasion to speake when I come to this point, *And pray vnto the almightie.*

The fourth reason why we must seeke Christ alone is, because there is none so willing to helpe as hee. It is a great courage to vs to make suite, when wee are periwaded of the willingnesse of him to whom wee make suite: & I pray yee, who was euer more carefull for our saluation, and more watchfull ouer vs then the Lord? who euer put his trust in him, and was confounded? In this respect hee is called a Father, because as the father tendreth his sonne so the Lord doth all those that put their trust in him. Can there be any more willing to helpe vs then Christ, whose whole head was sicke, and whose heart was heauie for our sakes? yea, in whose bodie, from the sole of the foote to the crowne of the head, was nothing but wounds and swellings and sores? but alas, this was nothing to that he suffered for our sakes. Hee was compassed about with feares and horrors, till his sweat was drops of blood. and his bones brused in the flesh, hee was whipped and scourged, and chastised with sorrowes, till he cryed out in the bitterness of his soule, *O Lord if it bee possible, let this cup passe from mee.* The heauie hand of God was so greiuous vpon him, that hee brused his very bones, and rent his raynes asunder: hee could find no health in his fleshe, but was wounded, yea wounded to the death, euen the most bitter death vppon the Crosse. His tender fingers were nayled to the Crosse, his face was wrinkled with weeping and wayling; his sides imbrued and go-
red.

red with his owne blood, spurting and gushing fresh from his ribbes, the shaddow of death was vpon his eyes.

O what greife could bee like this, or what condemnation could bee so heauie, sith there was no wickednesse in his hands? sith he was brightnesse of his fathers glorie, and the Sunne of righteousnesse that shined in the world, as to see his dayes at an ende, to see such throbbing sighs and carefull thoughts without cause of his, so deeply ingraffen in the tables of his brest? But was this all? No my brethren, sith his excellencie was such aboue all creatures, that the worlde was not worthy to giue him breath, it was a greater greife vnto him, to see himselfe made a worme, and not a man, a shame of men, and contempt of the people: to see his life shut vp in shame and reproches, how could it but shake his bones out of ioynt, and make his heart melt in the middest of his bowels? who was euer so ful of woe, and brought so low into the dust of death? vpon whom did the malice of Sathan euer get so great a conquest?

This though it were exceeding, yet it was not all, no, it was but a taste of greife in comparison of the rest: behold therefore (if your wearie eyes wil suffer you to behold) the depth of all miseries yet behind: the sinne that he hated, he must take vpon his owne bodie, and beare the wrath of his Father poured out against it. This is the fulnesse of all paines that compassed him round about, which no tongue is able to vtter, or heart conceiue: the anger of the Father burned in him, euen to the bottome of hell, and deepe sinke of confusion: it wrapped him in the chaines of eternall death: it crucified him, and threwe him downe into the bottomlesse pit of calamitie, and made his soule by weeping and wayling to melt into these bitter teares trickling from his eyes: *O God my God, why hast thou forsaken me?*

O that my head were a well of water, and a foun-

taine of teares, that I might weepe day and night at the remembrance thereof: but least I linger too long about one flower, while I haue many to gather, I will conclude this one point in a word.

Esay. 65. Sith Christ hath suffered these, and an infinite number more such like torments for our sakes, it is blasphemous once to dreame or imagine any to bee more willing to helpe vs then hee: nay, hee is more ready to heare our prayers, then wee to offer them vnto him, in so much as hee complayneth by the Prophet *Esay*: *I haue beene found of them which sought mee not, all the day long haue I stretched out my hand vnto a rebellious people which walked in a way that was not good, euen after their owne imaginations* And vnto Ierusalem he saith, *O Ierusalem, Ierusalem, how oft would I haue gathered thee together, as the Hen gathereth the chickens, but ye would not!*

Mat. 25. Wherefore to end this poynt: Seeke for knowledge as for a treasure, and for wisdom, as for the wedge of gold of *Ophir*. No mention shall bee made in comparison of it, of Corall, *Gabish*, or that precious *Onix*: *For wisdom is more precious then pearles.* But about all things, seeke it where it may bee found: and where is the place of vnderstanding? Surely, man knoweth not the path thereof. The deepe sayth, It is not in me: the sea sayth, It is not in me: death and destruction say, Wee haue heard the same thereof with our eares: all creatures say, It is not with vs: but God vnderstandeth the way thereof: and vnto man he sayth, *The feare of the Lord is the beginning of wisdom, and to depart from euill, is vnderstanding.*

Pro. 9. The third circumstance is, when we must seeke vnto God: and holy *Dauid* answereth, *Earely, euen in a time when hee may bee found.* Let vs redeeme the day, which we haue foreflowed so many dayes, wherein wee haue so long hardened our hearts: let vs take vp this day, and make it the day of our repentance: let vs make it a day of

Psal. 32.

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of newnesse of life, as it is the first day of the new yeare let euen this moment bee the last of a sinfull life, and the first day to godlinesse. And as the wise man sayth, *Make no long tarrying to turne vnto the Lorde, and put not off from day to day: for suddenly shall the Lords wrath breake, & in thy securitie thou shalt bee destroyed, and shalt perish in the time of vengeance.*

Eccle. 5.

Art thou a Magistrate, placed in high roome and authoritie, and seated in the throne of dignitie? Then vse not this thy might to wrong and oppression, grinde not the face of the poore, swell not with pride, despising his lowe estate: *Sell not thy righteousnesse for siluer, preferring the marchants of Babylon, before the Citizens of Ierusalem.*

Amos 8.

Art thou a priuate labouring man? *Doe thy dutie truly, bee subiect, and line in dread to displease the good Magistrate.*

1. Pet. 3

Art thou olde, and hast consumed the flower of thy youth in wantonnesse? Breake of thy course, and frame thy life to sobrietie: giue the water no passage, no not a little: for if it haue neuer so little issue, it will ouer-flow thee: and if thou doe slacke the raines neuer so little thy sinnes will carry thee (like a wild horse) thorow brambles and bushes, and will leaue no soundnes in thy flesh: worke this reformation in thy selfe betimes, euen to day, euen this first day of the new yeare: *If you will heare my voice harden not your hearts.*

Art thou young, and doest begin to flourish like the young palme tree? O consider, that the onely way to retaine the blossomes of thy beautie, and to keepe thy flower from withering, and thy life from fading away, it is to seeke carely vnto God, and to apply thy mind to vnderstanding, to preuent the morning watches, and to giue thy body to bee moystened of the morning dewe. For beside the good houres that are well imployed in some good studie and holy exercise, carely rising

bringing health to thy body, and increate the number of thy dayes.

Eccle. 12.

Secke therefore, and seeke carely, consecrate your selues Nazarites vnto the Lord, touch no vncleane thing giue no prouocation to the flesh, *Striue with the Cocke in watchfulnesse, and rise with the chirping of the birdes: sacrifice your body a sweete smelling sacrifice vnto the Lord. This sacrifice is like a sacrifice of fine flower: it is like the fat taken from the peace offering: yea, it is better then any sacrifice, it is like the flower of roses in the spring of the yeere, and as the lillies in the springs of water, and as the branches of frankincense in the time of the Summer: and as a vessell of massie golde beset with rich precious stones, as a faire Oliue that is fruitfull and as the tree that groweth vppe to the cloudes.*

*Eccle. 32.
47. 50.*

Hauiug spoken of the Search, it followeth that I speake of the manner how it is to bee made. In prayer, by these wordes, *If thou pray vnto the Almighty.*

I shewed you before, the force of our aduersarie, receiue now a shield against his force, euen the shielde of prayer. Hee is not to be resisted by ringing of an hallowed bell, nor by sprinkling of holy water, nor by the relickes of Saints, nor by our owne workes and merites for these are weapons of his owne making, but by an earnest seeking to God, which search and seeking must bee made by prayer, against which, his poysoned venome taketh no effect.

Mat. 2.

It is his malice that accuseth, prayer pleadeth thy case before God, and repelleth all his accusations: for all the Prophets doe witness, that whatsoeuer we aske in prayer, if wee beleue, we shall receiue it. Is it his rage and furie that shoulde terrifie vs? nay, that prayer that strengthened *Sampson* to rent a yong Lyon, as one should haue rent a kid, hauiug nothing in his hande, shall smite and shut vp the mouth of the Lyon. As for his pollicy, and

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and walking vp and downe, seeking to deuoure vs, it cannot preuaile? For the prayer of the faithfull shall saue them, and the Lord shall raise them vp, and if they haue committed sinne, it shall be forgiven them and after this conflict ended, they shall triumph for euer with Iesus Christ our Saviour. But in any case see you write to your prayer knowledge, that you be not seduced to offer your petitions to strange gods, as Saints, stockes or stones. Then consent that wee aske onely in the name of Christ Iesus, not for any desert of our owne: for whosoever beleueth in Christ, shall haue remission of sinnes, he shall not perish, but haue life euerlasting, hee shall not come into iudgment, but shall passe from death to life. Lastly, a confidence, which is a certaine perswasion of Gods mercie towards vs: this is that prayer, of which the Lambe testifieth, *That whatsoeuer wee aske by prayer it shall be giuen vs by God the Father.* A thing (dearely beloued) so precious, that nothing is more accepted in Heauen; nothing more gratefull to God: a seruice commaunded of God himselfe, taught by Christ our Saviour, and frequented by the Angels: a thing of more force with God, then any oration of the eloquent.

Hast thou not heard how the Sunne stood still in the firmament, and was not suffered to run his course? *Iosua* and *Ezechias* prayed, and the Sunne stood still. Hast thou not heard of the stopping of the Lyons mouthes? *Daniel* prayed and his prayer stopped the Lyons greedie and deuouring throates. Hast thou not heard of the deuiding of the red sea? The Israelites prayed, and the waters of *Iordan* were dried vp: yea, the Israelites prayed, and the waters stood about them like to a wall. Hast thou not heard how the fiery furnace lost his heate? The three children prayed, and the fire lost his heate. Hast thou not heard how the heauens were opened and shut? *Elias* prayed, and the heauens were shut vp three yeares: *Elias* prayed, and the cloudes powred downe raine from heauen.

James 5.
15.

Iohn 16.

Acts. 15.
10.

Iosh. 6.
2. King 20
Dan. 6.

Exod. 14.

Dan. 3.

1. King. 8

O sure fortress, more forcible then any engin, and stronger then the gates of hell, and to conclude, the sum and substance of all in few words: the onely thing whereby mortall men haue the cloudes and the starres, and the Angels, and all the powers of heauen at commaundement. For as *Deborah* sung in her song: They fought from heauen, euen the starres in their courses fought against *Sisera*: for all creatures haue beene subiect to the prayers of the faithfull, to reuenge the Lords quarrell, to helpe the Lord, to helpe the Lorde against the mightie. Prayer hath euer beene the cognisance, and the victorie, and the triumph of the faithfull: for as the soule giueth life to the body, so prayer giueth life to the soule.

O that I could engraue the loue of it in your heartes, as with a Diamond, and so instill your mindes, that my wordes might be prickles to your consciences, and thereby giue you occasion to pray often. It is a wonderfull matter to bee able to perswade men: but if prayer be able to perswade the liuing God, O how great is the force thereof, it goeth through the clouds, and ceaseth not till it come neere, and will not depart till the most high haue respect thereunto. O that you would therefore pray often, and learne of Christ (the most absolute paterne of our life) to pray continually. Hee prayed in his baptisme, in the wilderness, in preaching, in working of miracles, in his passion on the mount, in the garden, in his last supper, in commending his spirit to God at all times, and in all places, that he might leaue vnto vs an example of the same. It followeth. *And pray to the Almightye.* To those three former reasons which I brought, why we must seeke and pray to GOD alone, I added this as a fourth: becaue there is none so able to helpe vs as the Lord. Hee that trusteth in the Lord, shall bee as mount *Sion*, If God bee on our side, who can bee against vs? It is God that iustificieth who condemneth: the Lord destroyeth the counsell of the heathen. hee maketh their deuices to be of none effect
Christ

Luke 6

Iohn 11.

Mat. 26.

Iohn 18.

Luke 22

Luke 23

Mat. 19

Psal. 40.

Rom. 8.

2. Tim. 4.

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Christ is the Angell of great counsell, wisdom, and vnderstanding, and there is no device against the Lord. The world notwithstanding is come to that frame, that every man hath got him a strange kinde of beleife, Some beleue not the Lawe, but the Prophetes: Some be perswaded in the Supremacie, but not in the Sacrament: Some in free-will, but not in merite: Some in inuocation on Saintes, but not in Purgatorie: Some in pilgrimages and pardons, but not in Images: Some like the doctrine well enough, but not the Preachers: the most beleue little, yet many beleue somewhat, few beleue all: therefore to deale plainly because plaine dealing is best, you must not beleue by the halfe: I meane, you must not repose some trust in GOD, and some in Saintes, but all in the Lord. *The Gods of the Gentiles they haue mouthes and speake not, eyes and see not, eares and heare not:* then what can be looked for at their hands? But the Lord is strong and mightie, a mercitull God: and therefore through the Scriptures, hee is called a Rocke, a fortress, a strong tower, a shield, a horne of saluation, a refuge, the Lord of hostes, with other such like appellations, that we might be assured, that our helpe and deliuerance commeth from the Lord.

Psal. 83.

Esa. 9.

Pro. 2.

Psal. 10. 5.

Psal. 18.

Iere. 67.

1. King. 16

Psal. 18.

Puttest thou any trust in man, whose breath is in his nostrils? Cursed is hee that maketh man his strength, and flesh his arme, Surely Pharao, and all Princes are a broken staffe, on which if a man leane, it will strike into his hand and pierce it, and lay him groueling in the dust: *It is better therefore to trust in the Lord, then to put any confidence in Princes.* Thinkest thou, that Angels, or Saints or Images can helpe thee? O foolish and impious pietie, to attribute more vnto the Angels, then they dare arrogate vnto themselves. The Angell in the Reuelation forbiddeth *John* to worship him As for the Image, wee reade, that to turne the glorie of the incorruptible God, into the similitude of a corruptible creature, is Idolatrie. *Rom. 1.*

Reue. 19.

Rom. 1.

Well

Dent. 27.

Well may I then affirme with *Moses*, *Cursed be the image and the image maker.* The conclusion therefore of this point, is this, that wee seeke the Lord and his strength euermore, that wee pray vnto God in humilitie and sinceritie, and in full assurance of faith continually, who with out end is to bee sought, because without end he is to be beloued.

The third thing contained in our dutie is, what effect this seeking and praying ought to worke in vs, comprehended in these words: *if thou bee pure and vpright: if the cloudes be full, they will powre forth raine vpon the earth and vnpossible it is, that a man that seeketh after God, and prayeth vnto the Almighty, should not bring forth the fruite of a good life, for if the tree bee good, the fruites cannot bee bad, and if the head of the water bee pure, it will send forth pure waters into the cisternes, Wherefore as good motions are stirred vp by prayer, so must they bee fostered, by practise of life, according to that of the Apostle: Quench not the Spirit, nor grieue the holy one of God, by whome yee are sealed to the day of redemption.*

1. Thes. 5.

Ephes. 4.

He quencheth, dearly beloued, the spirit which being once lightened with the sparkles of faith, and felt Gods motions in his heart, doeth neglect to increase the one to a flame, and the other to good workes in his life, but with the dogge turneth to his vomits and with the Sow that was washed, to her wallowing againe in the mire. Therefore (beloued) loue and seeke the Lord, pray to the Almighty, bee pure and vpright in conuersation, flie from sinne as from a Serpent, for if thou come neere, it will bite thee. The teeth thereof are as the teeth of a Lyon, to slay the soules of men, and all iniquitie is as a two edged sword, the wounds that it giues cannot be healed. I dare not stand as I would vpon these points, fearing rediuousnesse: wherefore let this suffice for the former general part, concerning the dutie we owe vnto God.

Now

The sinfull mans search.

Nowe Gods promises for the performance heereof, yeelde vnto vs most plentifull matter of doctrine and consolation. First of his iustice, that as hee will suffer no sinne vnpunished: so he will suffer no good worke vnrewarded but giueth to euery seuerall action, his seuerall hire and iust recompence of rewarde. Shall the houre come, in which all that are in their graues, shall heare a voyce, and come forth, they that haue done well, to the resurrection of life, they that haue done euill, to the resurrection of condemnation? Shall the Lord search Ierusalem with Lanthornes? Shall all full corners bee swept, and all pleites and wrinkles bee vnfolded? Shall the graue, Death, and hell, giue vp all that is in them. And shall all the dead (both small and great) stand before God, when the books are opened? And shall euery man haue prayse of God according vnto his deseruing? Shall wee then discern betweene the vessels of honour and of wrath, between sheepe and Goates, the iust and vniust? Finally, shall there bee an infallible, generall, and incorrupt iudgement, wherein the booke of all our offences, shall be layd wide open? Now God bee mercifull vnto vs: bee fauourable O Lord, be fauourable. But to proceede, it is thy nature, O Lord, to gather vp the wheate, and burne the tares, to cut downe all fruitlesse trees, and cast them into the fire, yea, into a fierie furnace: that neuer shall bee quenched, into an vtter darkenesse, where is weeping, wailing & gnashing of teeth then be fauourable, O Lord be fauourable.

Doth not the Lord spare Dauid, a king, and a Prophet for murther? Doth hee not spare the Sicheimites for adulterie? Nor Absalon for treason: Nor Saule for tyrranny? Nor Eli for negligence? nor Achab, Ieroboam, nor Iezabell for crueltie? nor Herod, Nabuchadnezzar, and Lucifer for pride? nor Pharaoh for incredulitie? Then be fauourable, O Lord, be fauourable vnto vs, in whom almost euerie one of these sinnes doe dwell and remaine. Did the Lord for corruption ouerflow the world with water? Did
hee

1. Thef. 5.

Eph. 4

hee burnt Sodome for her villanie ? Did hee cast *Adam* and *Eue* out of Paradise , for eating of the forbidden fruite ? Did he stone a poore wretch to death , for gathering chips on the Sabbath day ? Then bee fauourable O Lord, bee fauourable vnto vs. But doth not the Lorde spare the Cedar tree for his height, nor the Oke for his strength ? Nor the Poplar for his smoothnesse ? Nor the Lawrell for his greennesse ? No verily , from the Cedar that is in *Lybanon*, euen to the Hytop that groweth out of the wall, yea, euery one that bringeth not forth good fruite is hewen downe and cast into the fire : it is a righteous thing with God , to render vengeance to those that disobey him, and to destroy such as haue forsaken the Law by euerlasting perdition.

Behold, the Lorde shall come in the great and latter day of iudgement, when none shall escape his iudgement seate, with cloudes shall hee come, and euery eye shall see him, euen they which pierced him thorow, shall also waile before him, being summoned all to appeare most fearefully before his imperiall throne of maiestie : then bee fauourable O Lord, be fauourable, Alas, with what eyes shal wee miserable sinners behold him, so glorious sitting in his royall kindome, with all his mightie and holy Angels and whole number of Saints, sounding with the voice of the Archangell, and trumpet of God, causing the heauens to passe away with a noyse, and the elements to melt like waxe, and the earth to burne with the workes thereof ? Yea, with what eyes shall wee behold him, when wee see the Sunne darkned, the Moone eclipsed, and the starres fall downefrom heauen ? But alas, when hee taketh the furbushed blade into his hand, when he is readie to throw the fierie thunderboults of his wrath, when he summoneth before him the worme that neuer dieth, the fire that neuer shall bee quenched, to reuenge vpon the wicked, into what a plight are they then driuen ? Then leaue they off, Bee fauourable O Lord, bee fauourable, and say to the hills

O ye mountaines, come and couer vs. O ye waters come and ouerwhelme vs : woe, woe, woe, how great is this darknesse? The godly on the other side are bathed in such streames of blisse, and aduanced to such happinesse, as neither tongue can vtter, nor heart conceiue.

The second thing we haue to note in his promises, is his mercy, which exceedeth all his works. For God though he haue giuen a curse of the law against sinners, yet seeing Christ for the penitent hath borne the curse, whereby his iustice is not impaired, he is content to accept our weaknes as our strength, to recompence our imperfection with reward of greatest perfection, and that which we can performe but in small part, he is content to accept as whole, not for any desert of ours, but in satisfaction of his sonne, who payd with the seale of his owne blood, the ranfome for our sinnes, he hath cancelled the hand-writing that was against vs. Wherefore we are to pray vnto God, that whensoever our sinnes shall come in question before him, that he would looke vpon Christ Iesus the true looking-glasse, in whom he shall find vs most pure and innocent, and to shine most clearely in the righteousnesse which he had giuen vs by faith : so that we appeare not in our owne righteousnesse, but in the righteousnesse of the Lambe, who hauing taken away the sinnes of the world, and hauing made vs as white as snowe, though we were as red as crimson, sayth, he will be mercifull to our iniquities, and will remember our sinnes no more. Of him doe all the Prophets beare witnesse, that through his name all that beleue shall receiue remission of their sinnes. Again, Drinke ye all of this; for this is my blood which is shed for the remission of sinnes. Christ gaue himselfe for our sinnes, that he might deliuer vs from the curse of the Law, euen according to the will of the Father. Christ bare our sinnes in his owne body on the tree that we being deliuered from sin, might liue in righteoussnes, by whose stripes we are healed, for we were as sheepe going

going aftray, but are now returned to the ſhepherd and biſhop of our ſoules. It is no more but belecue and be ſaued: belecue, and receiue remiſſion: beleue, and lay off thine owne rightcouſneſſe, and inueſt thy ſelte with the rightcouſneſſe of the vnſpotted Lambe.

Dauid was young and after was old, yet in all his dayes he neuer ſaw the righteous forſaken. Sometimes he ſcourgeth his children, but like a louing Father hee layeth no more vpon them then they are able to beare, for hee aſſicteth them for his owne iuſtice, becauſe they are ſinners: for his wiſdome, to exerciſe their faith: for his mercie, to cauſe them to repent: but this is the end of all, hee helpeth them in their diſtreſſes, hee reuengeth himſelfe vpon his enemies, and giueth to his people reſt and quietneſſe. O that we would therefore prayſe the Lord, and forget not all other his ſingular benefits. O that we would confeſſe, that his mercy endureth for euer.

The third thing to note in his promiſes, is his bountifull kindneſſe, in requiring ſo ſmall a thing, with ſo great and liberall bleſſings: and bindeth himſelfe by obligation (as it were) that as ſure as we performe the one, ſo he will not faile to accompliſh the other.

The fourth, is his patience and long ſuffering, which is not ſlackneſſe, as ſome men account ſlackneſſe: but is patience, becauſe willingly hee would haue no man periſh, but gladly would haue all men come to repentance. Hee is content to ſtay our leaſure, till wee ſeeke and pray vnto him, and neuer ſiniteth, till there bee no hope of redreſſe:

The fiſt is his loue, in that hee is content to ſtirre vs vp to holy exerciſes, and puritie of life, and to allure vs with faire promiſes of ayd, and prosperous increaſe of all his bleſſings in this world. The particular examination of theſe bleſſings would require a larger diſcourſe, then (fearing tediousneſſe) I dare preſume to trouble you withall: wherefore a word of each, and ſo I end.

Touching

The full mans search.

Touching the first, where it is sayd, *God will awake vnto thee*, it is a greater benefit then the words import: for it signifieth, not onely that he will heare thee, but that hee will also doe what thou desirest, and satisfie thy request. As long as the sinner sleepeth, the Lord is sayd to bee asleepe: but as soone as the sinner awaketh from sinne, *God will arise* (saith *David*) and his enemies shall be scattered, and they that hate him, shall flie before him. as the smoake vanisheth before the wind, and as the waxe melteth before the fire, euen so shall the wicked perish at the presence of God, Wherefore as *Paul* exhorted the Ephesians, so I exhort you, *Awake thou that sleepest, stand vp from the dead, and Christ shall giue thee light: awake vnto God, and God will awake vnto thee, and Christ, euen the sonne of God, the bright morning starre, shal giue thee the light of life.*

Psal. 78.

Ephes. 5.

In the second, hee promiseth abundance of worldly blessings, in recompence of prayer, for it is sayd, *Hee will make the habitation of thy righteousness prosperous*, that is the Lord will make peace within thy wals, and prosperitie within thy places: he will commaund his blessings to be with thee in thy storehouse, and in all thou settest thy hand vnto he: will open vnto thee his good treasure, euen the heauens to giue raine on thy land in due season. Thou shalt lay vp gold, as the dust, and the gold of Ophir as the flint of the riuier: thou shalt wash thy pathes with butter, and thy rockes shall powre out riuers of oyle: thou shalt call saluation thy wall, and prayse shall be in thy gates. Lo, thus shall the man be blessed that feareth God.

Rene. 22.

2.

Psa. 1. 12.

Pro. 28.

Iob 22.

Psa. 1. 28.

Lattly, *for being pure and vpright*, hee will make thy latter end greatly increafe, and that thou mayest the lesse mistrust his promise, he will doe it, though thy beginning be but small.

Heere (brethren) yee see what a sea of matter is offered me, whereunto if I would commit my selfe, I might discourse vnto you, what strange euents (by Gods prouidence)

F

haue

*Hest. 8.
Gen. 30.
Dan. 6.*

haue hapened in the world, what great Kings and potentates haue bin plucked downe from their thrones, and what contemptible persons in the eyes of the world, haue beene aduanced to their roomes. How *Mardocheus* a stranger was exalted into *Hamans* place: how *Ioseph* and *Daniel* the one a bond-man in *Egypt*, the other a captiue in *Babylon*, were made Princes in those kingdomes. But because I will not ouermuch transgresse the boundes of modestie, or hold you longer then in this place I haue beene accustomed, onely remember what the Prophet sayth? *He raiseth the needie out of the dust, and lifteth the poore out of the mire, that he might set him with the princes, euen with princes of the world.*

Psal. 113.

Psal. 78.

Iob. 42.

Psal. 126.

Psal. 41.

Remember the example of *Danid*, whom the Lorde chose and tooke from the Ewes great with yong, that he might feed his people in *Iacob*, and his inheritance in *Israel*. Remember the example of *Iob*, how the Lord turned the captiuitie of *Iob*, as the riuers of the south, how hee blessed the last dayes of *Iob* more then the first, how he gaue him sheepe and camels and oxen, & shee asses, in more abundance then he had before, how he increased him with sons and daughters, euen to the forth generation, so that he died being olde and full of dayes. Remember euen our owne estate, for whom the Lord hath done great things already: as created vs, and redeemed vs, and sanctified vs and not long since deliuered vs from the gaping iawes of those that sought to sucke our bloud. Vpon some he hath bestowed humilitie, whereby their mindes are adorned with vertue: honor vpon others, whereby their persons are inuested with maiestie: vpon others comelines, wherby the other two are graced: vpon others Orchards, which they planted not, at least vnto which they gaue no increase: vpon others, increase of vertuous children, whereby their posteritie is preferued: vpon others, the free passage of his word, which a long time had bin obscured by ignorance, the mother of deuotion, as the shauelings call it, but vnder a step-

a stepdame of destruction, as we perceiue it: & though he bestowe but some one or two of his blessings vpon vs, yet howe much are wee bound for these blessings to sing prayse, and honour, and glory, vnto him that sitteth vpon the throne, and vnto the Lambe for euer. But vpon whom hee hath bestowed all these blessings, O how strictly by good cause are they bound to magnifie the Lord, and to reioyce in God their Sauour. Examine then your owne consciences I beseech you, whether God hath bestowed all these blessings vpon you, or no: and if he haue, O what great cause haue you to come before his face with prayse, to sing loud vnto him with psalmes, to worship and to fall downe before him, to giue vnto the Lord the glory of his name, to bring an offering of thankgiuing, and to enter into his courts with prayse. And yet who knoweth whether the Lord hath greater blessings for you in store? yee may bee sure hee will pull downe the mightie from their seates, and exalt the humble and meeke. Surely the Lord doth vse vertue as a meane to bring vs to honour, and whosoeuer you shall see endued with the vertues of this Text, I meane, with seeking vnto God, with prayer and puritie of life, yee may bee sure there is a blessing reserued for him of the Lord, yea, such a blessing, as though his beginning bee but small, yet his latter end shall greatly increase.

Psalm. 99.

Psalm. 96.

+ God increase the loue of these things in our hartes, and make vs worthy of Christs blessings, which he hath plentifully in store for vs: that after hee hath heaped temporall blessings vpon vs, hee will giue vs the blessing of all blessings, euen the life of the world to come.

FINIS.





Maries Choyce.

Luke 10.38.39.&c.

38. Now it came to passe as they went, that hee entered into a certaine towne, and a certaine woman named Martha, receiued him into her house.

39. Now shee had a sister called Mary, which also sat at Iesus feete, and heard his preaching.

40. But Martha was cumbered about much seruing, and came to him and sayd, Master, doest thou not care, that my sister hath left me to serue alone? Bid her therefore that shee helpe me,

41. And Iesus answered, and sayd vnto her, Martha Martha, thou carest and art troubled about many things.

42. But one thing is needefull, Mary hath chosen the good part, which shall not be taken away from her.



AS Christ had shewed himselfe louing vnto *John. 11.*
LAZARUS and his sisters, in raysing him from the death of the body, & then from the death of the soule: so doe they heere shew their thankful minds to Christ again the one by receiuing him into her house, & the other by entertaining him in to her heart. As he was God, he was receiued of *Mary*. as he was man, he was receiued of *Martha*. They both desired to entertaine our Sauour, as *Iacob* and *Esau* desired to please their aged *Gen. 27.*

Maries Choyce.

Mat. 6. 35

Father: but *Mary* made choyce of the better part, and was preferred before her sister, as *Jacob* sped soonest of most daintie venison, and preuented his brother of the blessing. And although the care of *Martha* in enter-tayning of Christ be not to bee misliked, yet *Maries* diligence in hearing his doctrine, is of purpose preferred, to teach vs, that it is much better with *Mary* to study in the word, and first to seeke the kingdome of God, then with *Martha* to labour in the world, and to neglect that hea-uenly kingdome. And yet notwithstanding, such is the corruption of this rustie age, that our greatest care is to prouide for this present life, as the rich man *Luke. 12.* enlarged his Barnes wherein to put his store for many yeares: but wee neuer or very late remember to prouide for the life to come, like that other Rich man, *Luke. 16.* that neuer thought of heauen, till he was tormented in the flames of hell.

Iob. 2.

In the 11. of *Iohn*, Christ is sayd to loue the whole Fa-milie, and heere he is sayd to come vnto them, For whom he loueth, he cannot chuse but visite, like the freindes of *Iob* that came to comfort him in his great aduersitie: yea, and the greater loue hee beareth vnto any, the oftner hee will resort vnto them, yea, hee will come and dwell with them *Iohn 14. 23.* Like *Jacob*, that came downe in-to *Egypt*, to his beloued Sonne *Ioseph*, and dwelt in *Goshen*. But Christ is yet more kinde then *Jacob* was, for he came not till hee was sent for with horses and cha-riots. but Christ came of his owne accord to this beloued familie.

Gen. 47.
Gen. 5. 4

Thus doth he alwayes preuent vs with his blessings: before hee was desired, hee came into the world, he called his Apostles before they came to him, and before hee was requested, he came vnto this noble house. O hap-pie house that entertained such a ghest! but thrice hap-pie inhabitants to whome such a ghest would vouchsafe to come! When hee came to the swinish *Gadarens*, they

they desired him to depart out of their coastes, preferring their swine about their Sauour: but this godly family receiued him into their houses, preferring their God before their gold, and the health of their soules before their worldly wealth. They receiued him into their house who had not a house wherein to put his head. Wherein their hospitalitie is commended, and shall certainly be rewarded at the dreadfull day: for with this and such like workes of mercy, the Lord shall answer the sentence of iudgement which is to bee denounced against the wicked that neuer exercise those workes of mercy.

Luke 8.

Mat. 8 19

Let vs learne by their example to bee harberours, and giuen to hospitallity, which is so often commended vnto vs in the Scripture, and shall be so richly rewarded at the last day. Those godly Fathers, *Abraham* and *Lot*, entertained Angels in the habite of strangers: so we may dayly entertaine Christ Iesus in the habite of a poore man, of a blind man, or of a lame man: and whatsoeuer is done vnto any of these that are his members, he accounteth & accepteth as done vnto himselfe.

Gen. 18.

Gen. 19.

Now as the vertue of hospitality is commendable in all sorts of men: so is it more especially commended to the Ministers, who are exprestly commaunded by the Apostle among other things, to be giuen to hospitalitie. Vnto the Leuites in the time of the Law, the Lord appoynted cities of refuge, to signifie that the Ministers house should be the poore mans harbour, and his store their treasure: but the true Ministers of our dayes haue no cities of refuge for others, for they haue none for themselves: they haue not wherewith to releue the wants of others, for they haue not to relieue their owne.

1. Tim. 3 2

Num. 35.

When *Martha* had thus entertained Christ as hee was man, into her house, *Marie* began to entertaine him as he was G O D, into her heart, she sat at his feet to heare his preaching, for no sooner was Christ come into the house, but that he tooke occasion to teach and to instruct

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Luke. 15

Mat. 5. 13

Mat. 5.

Luke 4.

Iohn 8.

Mat. 5. 13

Luke. 8. 14

the family, and in stead of bodily foode, which they bestowed vpon him, to giue vnto them the foode of the soule. Thus doth hee alwayes shew himselfe a thankfull ghest, into what house soeuer hee entred, hee leaueth better things behind him then hee findeth, he loues not to bee in *Zachees* debt for his dinner, for in stead thereof hee bringeth saluation to his house: neyther doth he leaue his supper vnpaid for here, for in stead thereof hee bestoweth vpon them an heauenly Sermon. This should bee the exercise of faithfull Ministers, when they are inuited to great feastes, that as they are called the salt of the earth, which serueth to season the meates, to make them sauourie and preserue them from putrifaction, so they should season the table talke with some godly conference, to minister grace vnto the hearers. *Ephes. 4. 29.*

These sisters were godly women, and both earnest fauourers of Iesus Christ, & yet in the manner of their deuotion there is such difference, that the worldly affection of the one, may in some sort bee disliked, in respect of the godly exercise and practise of the other: *Martha* is fore incumbred with much seruing where a little seruice had bin sufficient, but *Mary* is attentue to heare the word of God which neuer can be heard sufficiently.

Mary sitteth to heare the word, as Christ vsed to sit when hee preached the word, to shew that the word is to bee preached and heard with a quiet mind. In a still night euery voyce is heard, and when the body is quiet, the mind most commonly is quiet also. But *Martha* is troubled with other affaires, & therefore vnfit to heare the word as the ground that is furcharged with stones, or ouergrown with weedes and thornes, is vnfit to receiue the seede, or yeeld any fruit to him that tilleth it. As often therefore as wee come to heare the word of God, wee must not come with distracted minds, we must not trouble our selues with the cares of this life, which (as our Sauiour sayd) are thornes to choake the word, and to make it vnfruitfull for

For *Moses* was vnfit to walke with God, til he had put off his shooes, and the blind man vnfit to come to Christ, till hee had throwne away his cloake: so we must thinke our selues vnfit to heare the word, and vnapt for every heavenly exercise, till wee haue put off our shooes, that is our worldly cogitations and affections, and till wee haue cast away our cloake, that is, all lets and impediments which might hinder vs from profiting in our profession.

Exod. 3.
Mar. 10.

When our mindes are quiet, wee are fit to deale with heavenly matters: therefore the Doctors conferred sitting in the Temple: and God delighteth to deale with vs when wee are most priuate: he appeared to *Abraham* sitting in the doore of his Tent. The holy Ghost came downe vpon the Apostles, and filled all the house where they were sitting. The Eunuch sitting in his chariot, was called and conuerted by *Philips* preaching.

Gen. 18.
Acts. 2.
Acts. 8.

Mary sat at Iesus feete, yet sat shee not sleeping, as many sit at the preachers feete, but shee sat at Christ his feete, and heard his word: As *Paul* was brought vp at the feete of *Gamaliel*, and was perfectly instructed in the law of the fathers.

Acts. 22.

Her humilitie is commended, in that shee sat at Iesus feete, to shew that the word is to be heard with all humilitie: her diligence and earnestnes appeareth, in that shee would not depart to helpe her sister, to signifie that the hearing of the word must bee preferred before all worldly businesse.

Her diligence and humilitie serueth to condemne our negligence and contempt of Christ and his word: we do not sit at Christ his feete, nay, we rather set Christ at our feete, when wee are so negligent in hearing his word.

Wee are as slowe to come to the Church, as the *Rauen* was to come to the Arke, and as loath to spend any time in the seruice of God, as *Pharao* was loath to let the *Israelites* goe to serue the Lord. If a commoditie were

Gen. 8.
Exod. 8.
32.

to

to bee seene, whereout some profit might arise, how carefull would we be to procure it? what paines would we take to get it? *Absolon* was not more desirous of a kingdom then the rich men of our time are desirous of golden gaine. But if it be a matter of coit or trouble, if they cannot heare the word preached without some hinderance to their worldly businesse and some extraordinary charge to their purse, then like the *Gadarenes*, they are content to take their leaue of Christ and his word, and had rather loose that heauenly pearle, then they would part from their worldly pelfe.

Thus in Christ we haue the patience of a good pastour and in *Mary*, the patterne of a good hearer. Let Ministers learne by his example, to take all occasions to preach the word, to bee instant in season and out of season: and let Christians learne by her example, first to seeke the kingdom of God and his righteousnesse, and then to prouide for the things of this life.

While *Mary* was carefull for the foode of the soule *Martha* was curious to prouide foode for the body, her greatest care was to entertaine Christ, and to make him good cheere, to testifie her thankfull mind vnto him that had done so great things for them, hee had raysed her brother *Lazarus* from death to life, therefore he was worthy to be well entertained.

If *Elias* deserued to be well delt withall at the hand of his hostesse, whose sonne he had rettored to life: or *Elisba* deserued such entertainement for her sonnes reuiuing, then surely our Sauour Christ is worthy to be welcome hither, where he had raysed *Lazarus* out of his graue, wherein he had lyen by the space of foure dayes before.

It was well done therefore of *Martha* to shew her thankfull mind vnto Christ, but it was not well done at that time to shew her selfe thankfull in that manner: it was then time to heare the word, for at that time Christ preached

2.Sa.15.

Luke 8.

Mat.13.

40.

2.Tim.4.2

Math.6

1.King 17

2.King.4.

Iohn 11.

ched the word, it was no time for her to spend that time in other affaires, and to neglect the greatest affaire, the means of her owne saluation.

It was not vnlawfull for *Martha* to labour, no more then it was vnlawfull for *Peter* to sleepe: but when Christ was preaching, it was no time for her to be so busie, in seruing, no more then it was time for *Peter* to sleepe, when Christ willed him so earnestly to watch and pray. When Christ preached out of *Simons* shippe to the people that stood vpon the shore, it was no time for *Peter* to play the fisherman. But when Christ had left speaking and commaunded him to launch into the deepe, then it was time for *Peter* to let downe the net.

There is a time wherein we ought to labour in our vocation, and a time wherein we ought to heare the word, & as we may not vtterly neglect our lawful callings to follow sermons, so must we not bestow the Sabbath, which is consecrated to the seruice of God, in following the workes of our vocation. All things haue their appointed time (sayth the wise man) *Ec. 3.* and euery thing is seemely in his conuenient season, but when things are done preposterously and out of order, there followeth confusion.

Although *Martha* did not heare Christ, yet did shee labour for Christ: many in our dayes will neither labour for Christ, nor heare of Christ: but as the Israelites were wearie of their iournie in the wildernesse, and loathed that heauenly *Manna*, so these men are wearie of euery godly exercise, and are soone cloyed with the word of God.

The five foolish Virgins wasted their oyle to no purpose, and while they went to buy, were excluded the marriage: and these foolish men spend this time of grace vainly and wantonly, as though after this life there were no time of Iustice and vengeance to be feared. The day serueth for their pride or profite, the night is spent in sport and pleasure, and no time is left to heare the Word. When wee are praying, they are playing: When

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mat. 25.

Luke. 5.

Numb. 21.

mat. 25.

Maries Choyce.

wee are preaching, they are eating and drinking, like the old world, that ate and dranke, that married wiues, and gaue in marriage while *Noah* was preparing the Arke for the sauing of his household. And as *Baals* Preistes wounded themselves, to serue their idols, so these men take dangerous courses, and strangely trouble themselves to serue the deuill.

Gen. 6.

Heb. 11.

1 King. 18

Gen. 37.

1 Sam. 17

Now *Martha* findeth her selfe agrieued, and begins to enuie her sisters exercise, as *Iosephs* brethren enuied him for his dreames: & the sonnes of *Isai*, that disdained their brother *Dauid*, for his forwardnes in the combate with *Goliath*.

These two sisters, that in other things agreed so well together, in this doe differ so much, that Christ must haue the hearing of the matter, and decide the controuersie: *Martha* playeth the plaintife, and accuseth her sister. *Mary* the defendant answereth by her aduocate, and Christ himselfe that tooke vpon him the office of an aduocate, is become the Iudge, and giueth sentence on *Maries* side: *Martha* complayneth of her sisters slothfulness, and seemeth after a sort to blame our Sauour for winking at it, requiring him to see the matter redressed speedily. But Christ reprocueth *Marthas* curiositie, and then excuseth, yea, and commendeth *Maries* care.

In *Martha* it appeareth how willing wee are to please our selues in our owne conceits, & how ready to conceiue amisse of others doings, yea, sometimes to preferre our owne defects before the perfections of other men. If *Dauid* chasten his soule with fasting, it shall be turned to his reproof, If he put on sackcloth, to testifie his contritiō they iest at him, and the drunkards make songs of him. If *Iohn Baptist* be temperate in his apparell and diet, they will say, hee hath a deuill. If *Paul* answere discretely for himselfe hee shall bee charged to bee mad with ouermuch learning, yea, if our Sauour Christ himselfe frequent the company

Psal. 69.

Luk. 7. 33.

Acts. 26.

Luk. 7. 34.

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pany of sinners, to reclaime them from sinne, they will not sticke to call him a friend & companion of Publicans and sinners. Amongst vs, if there bee any that bee more forward in religion then the rest and more diligent to heare the word, as *Mary* was, there shall not want some or other to censure them at their pleasure, yea, to finde fault, and condemne them for so doing: yet are not the godly to bee discouraged herewith, or to desist from their godly exercises: for as the Lord answered for *Mary*: when shee held her peace, so the Lorde will defend their cause and take their part against their aduersaries. The Lord cannot abide to heare his seruants ill spoken of, but is alwayes ready to maintaine their right, and to answere for them, Hee will not suffer *Laban* to speake an ill word to his seruant *Jacob*, And if *Aaron* and *Miriam* murmur against *Moses*, the Lord will punish it with leprosie. What a comfortable thing is this to the godly, that the King of kings will take their parts, and will not suffer them to sustaine any wrong? Hee is a most sure and trustie friend, that will not abide his friends to bee back-bited or ill spoken of, but eyther hee will answere in their defence, or hee will find some meanes to stoppe their mouthes, and restraîne the slaunderous tongues of their enemies, as sometime hee stopt *Balaams* passage, when hee went to curse Gods people, and caused the dumbe beast to speake, and reprove the madnesse of the prophet, rather then he would haue his people to be cursed.

The repetition of *Marthaes* name, argueth the vehemencie and earnestnes of this admonition. The Lord is faine to bee very earnest and importunate with vs, before hee can reclaime vs. So when God spake vnto *Abraham* hee called him twise by name: Christ called *Peter* thrice by name, *Iohn* 21. to cause him make his three-fold confession, to make amends for his three-fold deniall. And when the Lord spake vnto *Samuell*, hee called him 4. seuerall times by name, before hee answered: for such is the great

Gen. 3.

24.

Num. 12.

Num. 22.

2. Pet. 1.5

Gen. 22.

1. Sam. 3

great mercy of God, that hee is content to admonish vs often of our dutie, and such is the dulnesse and peruerfines of our crooked nature, that wee cannot bee gained by the first admonition: but the Lord must call vs often and earnestly, before wee will hearken vnto him.

There are two things in the speech of Christ to be obserued. The first is, his modest reprehension of *Marthaes* immoderate care: the other is, his friendly defence of *Maries choyce*. Though *Martha* was very carefull to entertaine Christ in the best maner, yet if hee perceiue any thing in her worthie reprehension, hee will not sticke to tell her of it: hee will not sooth her in her saying, nor smooth her in her owne conceit, for all the trouble and cost that shee bestowes vpon him. If we be often inuited to some mans table, and kindly entertained, it would be vnkindly taken if wee should find fault with any disorder; but for as much as all Christ his actions are the instructions of Christians, therefore euery Christian, but especially Preachers, whome it more specially concerneth, must learne by this example howe to behaue themselves when they are inuited to great feastes, namely speake their conscience freely when they see a fault. The best requittall that wee can make for our good cheare; is to giue good counsell and wholesome admonitions to them that inuite vs. When Christ dined with the Pharisee, *Luke 11.* and was misliked for not washing before dinner, he tooke occasion to reprove their hypocrisie, their outward shew of holines, which was the sinne of the Pharisees and at another time hee noteth them for pressing to the cheife places at banquets, and sheweth what modestie is to be obserued in sitting downe to meate, and what ghests should bee bidden to our table. So should preachers behaue themselves towards those that inuite them to great feastes, when they see perhaps some fault or disorder, either in the maister of the house, or in some other of the ghests, to say vnto them thus, or otherwise as the case requireth

Luke 14.

I will warne you of one thing that will do you good, that you would leaue your vsurie and extortion, your couetousnesse and oppreffion, that you would leaue your swearing and blaspheming the name of God, that you would forbear to prophane the Lords Sabboth, that you would leaue your pride and exceffe in your diet and apparell, that you would forbear to speake ill of any behinde their backs, or to beare any malice or hatred to any of your neighbours.

These are the faults which are easie to be espied almost in euery place, and these are the faultes which the faithfull minister of Christ Iesus shoulde not leaue vnreprooued wheresoeuer he commeth. But as *Elias* told *Abab* of his idolatry, though he were his king, and *Iohn Baptist* tolde *Herod* of his adulterie, though he did many things for him, and heard him gladly: so should the preachers reprove the people for their notorious offence, notwithstanding some fauours and curtesies receiued from them. If Christ had cause to finde fault with *Martha* for her too much diligence in his entertainment, it seemeth he was not curious in his diet, but would haue bin content with simple cates, hee was no delicate or daintie ghest, he did not affect or delight in sumptuous banquets, or costly fare, he rather requireth a religious heart, a constant faith, a willing mind to heare the word, with an earnest care to liue thereafter. These are the things wherein the Lord delighteth: these are the iuncates which hee desireth, and which he preferreth before all earthly cheare.

Thus is *Martha* reprehended for her curiositie: now let vs see how *Mary* is excused and commended for her godly care. One thing is necessary (saith Christ:) and what is that one thing? Euen to heare the word preached, which is the power of God to saluation, to euery one that beleaueth. A man may better want all things then that one needefull thing and yet wee desire all other things, and neglect that one thing, which is so needfull.

This

1. Kin. 18.

mat. 14.

mar. 6.20.

This one thing hath *Mary* chosen, and therefore hath chosen the better part. *Marthaes* part is good, because it provideth for this present life : but *Maries* part is better, because it leadeth to eternall life . It is good to be occupied about our calling, to get our living : but it is better to be occupied in hearing the word, which is able to save our soules. As the head and the foote are both needfull in the body, so *Mary* and *Martha* are both needfull in a Common-wealth : man hath two vocations, the one earthlie, by his labour : the other heavenly, by his prayer. There is the active life, which consisteth in practising the affaires of this life, wherein man sheweth himselfe to bee like himselfe, and there is the contemplative life, which consisteth in the meditation of diuine and heavenly things, wherein man sheweth himselfe to bee like the Angels : for they which labour in their temporall vocations, doe liue like men, but they which labour in spirituall matters, liue like Angels. When they heare the word, God speaketh vnto them: when they pray, they speake vnto God : so that there is a continuall conference betweene God and them, because they are continually exercised in hearing and praying.

Christ loued *Martha* for her hospitalitie, as *Isaac* loued *Esau* for his venison. So did he loue *Mary* for diligence in hearing his word, as *Rebecca* loued *Jacob*, for harkening to her voyce. A Nurse which hath her breast full of milke, doth loue the child that sucks it from her: & Christ which hath his breast full of heavenly milke, is glad when he hath children to sucke the same, let vs therefore (as the Apostle willeth vs. 1. *Pet.* 2. 12..) laying aside all malicioufnes, and all guile, and dissimulation, and enuy, and all euill speaking, as new borne babes, desire the sincere milke of the word, that we may grow thereby to bee perfect men in Christ Iesus : let vs breathe after the fountaine of the liuing water, which springeth vp vnto eternall life: and as the faintie Hart desireth the water brooke

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Gen. 25.
28.

Psal. 42. 1.

Maries Choyce.

to quench his thirst : and for as much as manie things are so troublefome, and one thing is so needfull, let vs seeke that one needfull thing, the end of all things, euen to feare God and keepe his commandements, which we learne by hearing the word of God whereby faith (without the which it is impossible to please God) is begotten and nourished in the hearts of men.

This is that good part which *Marie* hath chosen, by so much better then her sisters choyce, because it concerneth a better life, and hath the fruition of this present life, *Marie* hath a double portion: shee heard the word, and eate of the meate which her sister dressed, for godlinesse hath the promise of this life, & of the life to come. As for all other things, whether they be honors, promotions, pleasures, and what not: they serue only for the maintenance of this present life, which is so short and subiect to mutability, but the word of GOD is the foode of the soule, the bread of life, that immortall seed which bringeth forth fruite vnto eternall life. Let the worde of God therefore be precious vnto vs, because it was so permanent : for heauen and earth must passe, but the worde of God endureth for euer. If we make choice of any thing beside, it must be taken from vs, or wee shall be taken from it: but if wee make choyce of this one thing, it shal neuer be taken from vs, neither in this world nor in the world to come. The Lord graunt that wee be not onely hearers, but doers of the word, that it may be truely sayd of vs as Christ sayd of his disciples, that heard his preaching, Behold my brother, my sister, and mother: or as hee answered the woman that commended his carnall kindred: *Blessed are they that beare the word of God and keepe the same.*

FINIS.

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Ec. 12. 13

Heb. 11. 6.

Rom. 10.

17.

1.Tim. 4. 8

1.Pet. 1. 13

Luke 21.

33.

1.Pet. 1.

25.

1am. 1. 22.

ma. 12. 50.

Luke. 11.



THE FIRST SERMON OF *Noahs* drunkennesse.

Gen.9 .20.21.

*Noah also began to be a husbandman, and planted a vineyard
And hee dranke of the wine and was drunken, and was vn-
covered in the midst of his tent.*



First, wee are to speake of *Noah*, then of
Cham his wicked sonne, & after of *Shem*
and *Japheth* his good sonnes : In *Noah*
first of that which he did well, and then
of his sinne, In *Cham* : first of his sinne,
& then of his curse. In his brethren, first
of their reuerence, and then of their blessing.

Now wee will speake of the father, and after of his
children. *Then* (sayth Moses) *that Noah began to bee an*
husbandman.

This is the first name which is giuen to *Noah* after the
flood, he is called a husbandman, & the first worke which
is mentioned, was the planting of a vineyard : one woulde
thinke when all men were drowned with the flood, and
none left aliue to possesse the earth but *Noah* and his sons,
that hee should haue found himselfe something else to doe

then to plant vineyards: and that the holy Ghost should haue intituled him king of the world, and not a husbandman of the earth, seeing there bee no such men as *Noah* was, which hath more in his hand, then any King hath in the worlde, or shall haue to the worlds end: but thereby the holy Ghost would shewe, that God doth not respect Kings for their titles, nor men for their riches, as we doe, and therefore he nameth *Noah* after the worke which hee did, not after the possessions which hee had, an husbandman.

It seemeth that there was great diuersitie betweene this age and ours: for if we should see now a King goe to plough, a noble man to driue the teame, a gentleman keep sheepe, he would be scorned for his labour, more then *Noah* was for his drunkenesse: yet when wee read how this Monarch of the world thought no scorne to play the husbandman, wee consider not his princely calling nor his ancient yeares, nor his large possessions to commend his industrie, or modestie, or lowely mind therein, Which may teach vs humilitie, though wee learne to disdain husbandrie. Of whom wil we learne to be humble, if kings giue examples, and the sonne of God humbleth himselfe from heauen to earth, and yet wee contemne the example of the Kings of the earth, and the example of the King of heauen.

The time was when *Adam* digged and delued, and *David* kept sheepe, and all the house of *Jacob* were called men occupied about cattell: but as they for this were abhominable to the *Egyptians* (as *Moses* sayth in the same verse) so they which doe like them, are abhorred of their brethren: and they which liue by them, scorne them for their workes, which would be chastened themselves, because they worke not.

There was no art nor science which was so much set by in former times, and is now profitable to the Common-wealth, bringing lesse profit vnto her selfe that may
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so iustly complaine of her fall without cause, and her despite from them that liue by her, as this painefull science of husbandry: that it is maruell that any man will take the paine for the rest, to bee contemned for his labour, and bee a scorne for the rest, which might hunger and starue, if hee did not labour for them more then they do for themselues. No maruaile then though many in the poore countries murmure and complaine, that other cannot liue by them, and they cannot liue themselues: but it is maruell if their complaints doe not grow in time to rebellion, and pull others as low as themselues: for why should the greatest paine yeeld the lesse profit? yet this is their case, for if you marke, you shall see, that the husbandman doth bate the price of his fruites so soone as the dearth is past, though hee raiseth it a little while that dearth lasteth: but they which raise the price of their wares with him, seldome fall againe, but make men pay as deare when the dearth is past, as if it were a dearth still. Thus a plentifull yeare doth dammage him, and a hard yeare doth vantage them. So this painefull man is faine to liue poorely, fare meanely, goe barely, house homely, rise early, labour dayly, sell cheape, and buy deare, that I may truely say, that no man deserueth his liuing better, no man fulfilleth the law neerer: that is Thou shalt get thy liuing in the sweate of thy browes, then this poore sonne of *Adam*, which picks his crums out of the earth. Therefore he should not bee mocked for his labour which hath vexation inough though all men speake well of him: and in my opinion, if any deserue to be loued for his innocencie, or for his truth, or his paine, or the good which he brings to the Common-wealth, this Realme is not so much beholding to any sort of men, (but those that feede the soule) as those that feede the bodie, that is, those that labour the earth: yet you see how they liue like drudges, as though they were your seruantes to provide foode for you, and after to bring it to your doores: as the beastes

serue them, so they serue you, as though you were another kinde of men. I cannot thinke vpon their miserie but my thoughts tell mee, that it is a great part of our vnthankfulnesse, that wee neuer consider what an easie life and liuing God hath giuen vnto vs, in respect of them.

If the Apostles rule were kept, they which doe not worke, should not eate: but now they which do not worke eate most, and the husbandmen which worke, eate not, but are like Bees, which prouide foode for other and pinch themselves. Let vs consider this, for they had not one law and we another: but the same curse which was denounced vpon *Adam*, was denounced vpon all his children. That euery man shoulde get his liuing in the sweat of his browes. Although I know there be diuers works, and diuers gifts, and diuers callings to worke in: yet alwayes provided, they which doe not worke should not eate, for in the sweat of thy browes, thou is, in labour and trauel: thou King, and thou Iudge, and thou Prelate, and thou Landlord, and thou Gentleman, shalt get thy liuing, as *Adam* thy father did, or else thou doest auoid the curse, and a greater curse shall follow, that is, they which will not sweate on earth, shall sweate in hell.

Adam had food as well as thou, and so had *Noah*, and more then thou, vnlesse thou hadst all, for they had all, and yet they might not be idle: because their hands were not giuen them for nothing: some worke with their pen, some with their tongues, some with their fingers: as nature hath made nothing idle, but that hee which is a Magistrate, should doe the worke of a Magistrate: hee which is a Iudge, should doe the worke of a Iudge: hee which is a Captaine, should doe the worke of a Captaine: he which is a minister, should doe the worke of a minister: as when *Noah* was called a husbandman, hee did the worke of an husbandman. This contempt of the countrey doth threaten danger to the land, as much as any thing else in our dayes

dayes, vnlesse their burthen bee eased, and their estimation qualified in some part to their paines. Thinking that you haue not heard of this theame before, seeing the wordes of my text did lye for it, thus much I haue spoken to put you in mind how easly you liue in respect of them, and to rectifie our minds towards our poore brethren, which in deede seeme too base in our eyes, and are scorned for their labours, as much as we should bee for our idlenesse.

Then (saith *Moses*) *Noah began to be an husbandman* In that it is here sayd that *Noah* began, it doth not disproue that hee gaue not himselfe to husbandrie before, but it importeth, that *Noah* began to set vp husbandrie againe after the flood before any other, so this good man recomforted with the experience of Gods fauour (which had exempted him and his seede out of the worlde) and reioicing to see the face of the earth againe after the waters were gone, though an old man, and weaker then hee was, yet he returned to his labour a fresh, and scorned not to till and plant for all his possessions, as though hee were an husbandman: such a lowlinesse is alwayes ioyned with the feare of God, and they that are humbled with religion, doe not thinke themselues too good to do any good thing.

Heere note by the way, that none of *Noahs* sonnes are sayd to begin this worke, but *Noah* himselfe: the old man, the hoary head and carefull father begins to teach the rest, and shewes his sonnes the way how they should provide for their sonnes, and how all the worlde after shoulde labour and trauell, till they returne to dust so the olde man whome age dispenseth withall to take his ease, is more willing to provide for the wants of his children, then they are which are bound to labour for themselues and their parents too, as the Storke doth feede the dam when shee is olde, because the dam fedde her when shee was young. What a shame is
this

this is to *Shem* and *Japheth*, that is, to vs which are young and strong, that the Father should bee called a labourer, when the sonnes stand by? Now the ground was barren because of the flood, and could not bring forth fruite of it selfe, because of the curse: therefore it pittied *Noah* to see the desolate and barrenesse, and shone vpon the face of the earth, which he had seene so glorious and sweete, & fertile, with all manner of hearbes and fruits and flowers before. Therefore he setteth himselfe to manure it, which waited for nothing now, but a painefull labourer to till and dresse it, that it might bring forth delights and profits for sinfull man, as it did before.

By this wee may learne to vse all meanes for the obtaining of Gods blessings, and not to loose any thing which wee might haue or saue for want of paines: for that is sinne, as *Salomon* noteth in the 24. of the Prouerbes, when hee reproveth the slouthfull husband-man, because his felde brought forth nettles and thistles, in steade of grapes, not because the ground would not beare grapes, but because the slouthfull man would not set them. Shall God commaund the earth and all his creatures to increase for vs, and shall not wee further their increase for our selues? As wee increase and multiply our selues, so wee are bound to ioyne hand and helpe, that all creatures may increase and multiply too, or else the fathers should eate the childrens portion, and in time there would bee nothing left for them that come after: this regard *Noah* seemeth to leaue vnto his posteritie, and therefore hee gaue himselfe vnto husbandry, which is commended in him vnto this day, and shall bee recorded of him so long as this booke is read: whereby wee are warned, that hee which liueth onely to himselfe, is not to bee remembred of them which liue after: But as *Dauid* cared how the realme should bee gouerned after his death, as well as hee did during his life: so though we die and depart this world, yet we should leaue that exam-
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Noahs drunkenness.

ple, or those bookes, or those works, behind vs, which may profit the Church and Commonwealth when we are dead and buried, as much as we did when we liued among them. Euen as *Noah* planted a vineyard, not for himselfe, but for the ages to come after.

Some doe thinke that *Noah* planted the first vineyard and drunke the first wine, and that there was no vse of grapes before: which opinion they are led vnto, that they might excuse *Noah* and mitigate his fault, if he did sup too deepe of that cup, the strength and operation whereof was not knowne vnto him, nor vnto any man before. But it is not like, that the excellent liquor and wholesome iuyce of the Grape did lye hid from the world so many hundred yeares, and no doubt but there were vines from the beginning, created with other trees: for how could *Noah* plant a vineyard, vntill he had slips of other vines or grapes that grew before, seeing he did not create fruits but plant fruits as we doe? For this is principally to be noted, that so soone as he had oportunitie to doe good, hee omitted no time, but presently after the flood was gone, and that the earth began to dry, he plyed it with feedes, and wrought it till he saw the fruits of his labour. By this we learne, to omit no occasion to doe good, but whensoever we may doe good, to count it sinne if we do it not.

But if we be so exercised, then all our works shall prosper like the vineyard of *Noah*, because the fruit of the vine doth cheare the countenance and glad the heart of man. Therefore some haue gathered vppon the planting of this vineyard, a signification of gladnesse and thankfulness in *Noah* for his late deliuerance, as the Iewes by their solemne feastes did celebrate the memoriall of some great benefit, but I rather iudge, that GOD would haue vs see in this example, what men did in those dayes, and how we are degenerate from our parents, that we may prepare against the fire, as *Noah* prepared against the water.

This

Noahs drunkenesse.

This is woorthy to bee noted too, G O D did not so regard his husbandrie, but that hee had an eye to his drunkenesse, and speakes of his fault as well as his vertue, whereby wee are warned, that though God bleſſe vs now while wee remember him, yet he will chaſten vs ſo ſoone as wee forget him: though wee be in a good name nowe, infamie will riſe in an houre: though wee be rich at this preſent, pouertie may come preſently though wee be whole while wee be heere, yet we may fall ſicke before night, euen as *Noah* is prayſed in one verſe, and diſprayſed in another: euen now God commendeth him for his lowelineſſe, and now diſcommends him for his drunkenneſſe: as though hee had forgot all his righteouſneſſe, ſo ſoone as hee had ſinned, and would call in his praiſe againe.

This was to ſhew, that *Noah* was not ſaued from the flood becauſe he deſerued to bee ſaued, but becauſe God had fauour vnto him: for hee which was not drowned with water, was after drowned with wine, As the Phariſees when they had done well, were proude of it, and loſt their reward: ſo when *Noah* had done a good worke, hee ſpotted it with ſin, and was diſprayſed where he was prayſed, as though God had repented him that hee commended him. Hee planted well, but hee drunke not well: therefore that which was good, did him no hurt: then ſeeing he was trapped with a good worke, what ſoeuer we doe, we may remember how eaſie it is to ſin, if we miſſe in the matter, or in the manner, or time, or place, or the meature, as *Noah* did. Hee which planteth the vineyard, is worthy to taſte of the grape: but if thou haue found honny, (ſayth *Salomon*) eate not too much, leaſt thou ſurſet. So if thou haſt found wine, drinke not too much, leaſt thou ſurſet. A little wine is better then a great deale, and if thou wilt follow the Apoſtles counſell, thou muſt drinke it but for thy ſtomacks ſake, leaſt that happen to thee, which thou ſhalt heare of this noble patriarch.

Though

Noahs drunkennesse.

Though hee were neuer so righteous before God, and men, though he escaped the destruction, which lighted vpon all the worlde, though hee had all the foules of the ayre and beasts of the land at his commaund, though hee passed the pilgrimage of man nine hundred yeares, yet *Noah* was but a man: so ancient, so righteous, so mightie, so happie, *Noah* shewed himselfe but a man, for drinking the wine which himselfe had planted; he was drunken. This was *Noahs* fault, he was drunken with his owne wine, as *Lot* was defiled with his owne daughters. If *Cham* his sonne had taken too much, and stript himselfe as his father did, the holy Ghost would scarce haue spoken of it, because he was a man of note, but when the father forgot himselfe, and gaue this offence, marke the maner of the holy Ghost, as though he would shew you a wonder: hee displayeth *Noahs* drunkennesse, as *Cham* displayed his nakednesse: as if hee would say, Come and see the strength of man. Hee which was counted so righteous, hee which beleued the threatning like *Lot* when the rest mocked, he to whom all the foules of the ayre and the beasts of the earth flocked in couples as they came to *Adam*, he which was reserued to declare the iudgements of God, and to begin the world againe: *Noah* the example of sobrietie, the example of moderation, is overcome with drinke, as if he had neuer beene the man. How easie, how quickly the iust, the wise, the prudent, hath lost his sense, his memorie, his reason, as though he had neuer bin the man!

And how hard is it to auoid sinne, when occasion is at hand, and pleasant opportunitie tempteth to sinne? it is easier for the bird to goe by the net, then to breake the net: so it is easier for a man to auoyde temptations, then to overcome temptations: therefore GOD forbad *Balaam*, not onely to curse the people as *Balak* would haue him, but hee forbad him to goe with *Balaaks* seruants, knowing that if hee went with them, and saw the pompe

Noahs drunkenesse.

poumpe of the Court, and heard the King himselfe speake vnto him, and felt the tickling reward, it would straine his conscience, and make him doubt whether he should curse or blesse.

Peter but warning himselfe at *Cayphas* fire, was ouercome by a silly Damsell to doe that which hee neuer thought, euen to forswear his Lord God: therefore *Daniel* would not eate of the kings meate, least he should be tempted to the kings will, shewing vs that there is no way to escape sinne, but to auoid occasion. Therefore *Daniel* prayeth, *Turne away mine eyes from vanitie*: as though his eyes would draw his heart, as the bait tilleth on the hooke *Noah* thought to drinke, hee thought not to be drunke: but as he which commeth to the felde to sound the trumpet, is slaine as soone as he which commeth to fight: so the same wine distempereth *Noah*, which hath distempered so many since. Where he thought to take his reward, and taste the fruite of his owne hands, God set an euermlasting blot vpon him, which stickes fast till this day, like a barre in his armes, so long as the name of *Noah* is spoken of, that wee cannot reade of his vertue, but we must reade of his sinne: whereby euery man is warned to receiue the gifts of God reuerently, to vse them soberly, and to sanctifie himselfe, before hee reach forth his hand vnto them that they may comfort and profit vs, with that secret blessing which God hath hid in them: or else euery thing, the best gifts of God may hurt vs, as the pleasant wine stained and confounded the great Patriarch, when he delighted too much in it, which hee might haue drunke as *Christ* did at his last supper, and this disgrace had neuer beene written in his storie: but *G O D* would haue a fearefull example like the pillar of salt, to stand before those beastes, whose onely strife is to make tryall, who can quaffe deepest and shewe all their valiantnesse in wine.

Because there is such warning before vs, nowe wee haue

have the Drunkard in schooling, I will spend the time that is left, to shewe you the deformitie of this sinne. If any heare me which haue beene ouertaken with it, let them not maruell why hee cannot loue his enemies, which loveth such an enemy, as this, which leadeth till hee reeleth duls him till hee bee a foole, and steales away his sense, his witte, his memory, his health, his credite, his friends: and when shee hath stripped him as bare as *Noah*, then shee exposeth him like *Noah* to *Cham*, and all that see him doe mocke him: it is a wonder almost, that any man would be drunke that hath seene a drunkard before, swelling and puffing, and foming, and spuing, and groweling like a beast for who would bee like a beast for all the world? Looke vpon the drunkard when his eyes stare, his mouth driuels, his tongue faulter, his face flames, his hands tremble, his feete reele: how vgly, how monstrous, how lothsome doth he seeme to thee? So lothsome dost thou seeme to others when thou art in like taking.

And how lothsome then dost thou seeme to God? Therefore the first law that *Adam* receiued of God, was abstinence, which if hee had kept, hee had kept all vertues beside, but intemperance lost all. In abstinence the law came to *Moses*, and hee fasted when he receiued it, to shew that they which receiue the word of God, receiue it soberly. A temperate man seldome sinneth, because the flesh which doth tempt is mortified, least it should tempt but when the handmaide is aboue the mistresse, and a man hath lost the image of GOD, and scarce retaineth the image of man, all his thoughts and speeches, and actions, must needes bee sinne, and nothing but sinne, because the band of vertue, sobrietie, is broken, which kept all together: when didst thou want discretion to consider? when didst thou want patience to forgieue? When didst thou want continencie to refraine? When didst thou want heart to pray, but when sobrietie was fled away, and intemperance filled her roome? If shame let to sinne, it casteth

casteth out shame : if feare let to sinne, it casteth out feare: if loue let to sinne, it expulseth loue, if knowledge let to sinne, it expulseth knowledge, like a couetous Landlord, which would haue all to himselfe and dwell alone.

There is no sinne, but hath some shew of vertue; onely the sinne of drunkennesse is like nothing but sinne: there is no sinne but although it hurt the soule, it beautifieth the body, or promiseth profit, or pleasure, or glory, or something to his seruants: onely drunkennesse is so impudent, that it descrieth it selfe: so vnthankfull that it maketh no recompence: so noysome that it consumeth the body, which maketh sinners spare least they should appeare to bee sinners. Every sinne defileth a man, but drunkennesse maketh him like a beast: every sinne defaceth a man, but drunkennesse taketh away the image of man: every sinne robbeth a man of some vertue, but drunkennesse stealeth away all vertues at once: every sinne deserueth punishment, but drunkennesse vpbraides a man, while the wine is in the stomacke: and though hee would dissemble his drunkennesse, yet he is not able to set a countenance of it, but the childe descrieth him, the foole knowes that he is drunke, because his face betrayeth him, like the leprosie which braist out of the forehead: so worthily hath hee lost the opinion of sobrietie, which hath lost it selfe. His sonne thinkes himselfe more maister nowe then his father: his seruant makes him a foole: his children leade him like a childe: his wife vseth him like a seruant, and although his drunkennesse leaueth him when hee hath slept, yet no man seekes to him for counsell after, no man regards his word, no man reckons of his iudgement, no man is perswaded by his counsell, no man accounts of his learning, no man hath any glory to accompany with him, but so soone as drunkennesse hath made him like a beast, every man abhorreth him like a beast, as they did *Nabuchadne-
zar*: the spirit flyeth from him least it should grieve it, his
friendes

friendes goe away least hee should shame them, and no vertues dare come neere, least he should defile them.

How many things flie out when wine goes in? howe is it then that hee which loueth himselfe, can be so cruell to himselfe, that hee should loue his life, and shorten his life? that he should loue his health, and destroy his health? that he should loue his strength and weaken his strength? that he should loue his wealth, and consume his wealth? that he should loue his credit, and cracke his credit? that he should loue his vnderstanding, and ouerturne his vnderstanding? that he should loue his beautie, and deforme his beautie? the Poets neede faining no more, that men are transformed into beastes, for if they were liuing now, they should see men like beastes: some like Lyons, some like wolues, some like Foxes, some like Beares, some like Swine: who is the beast when the beastes satisfie nature, and man satisfieth appetite? when the beastes keepe measure and man exceeds measure? when the beastes are found labouring, and man found surfeiting, who is the beast? I haue read of a bird which hath the face of a man, but is so cruell of nature, that sometime for hunger shee will set vpon a man and slay him: after when shee comes for thirst vnto the water to drinke, seeing the face in the water like the face of him whom shee deuoured, for griefe that shee had killed one like her selfe, takes such sorrow, that she neuer eateth nor drinketh after, but beates, and frets, & pines her selfe to death. What wilt thou do then which hast not slaine one like thy selfe, but thy selfe, thy very selfe with a cup of wine, & murderest so many vertues and graces in one houre?

As *Eſau* sold his land and liuing for a messe of pottage, so the drunkard selleth his sense: and wit, and memorie, and credit for a cup of wine. Thou hast not murdered thy brother like *Caine*, but thou hast murdered thy selfe like *Iudas*: as the *Rachabites* abstaining from wine, as *Ionadab* bad them, obtained the blessing which God had appointed

appointed to the Israelites: so let vs take heede, least they which we account Idolaters, whilest they fast and watch, obtaine the blessing which God hath appointed for vs (get away the blessings) while wee sit downe to eate, and rise to play. Therefore, as Christ sayd, remember *Lots* wife, so I say remember *Lot*, one houre of drunkennesse did him more hurt, then all his enemies in *Sodom*: remember *Noah* one houre of drunkennesse discovered that which was hid fixe hundred yeares. Ten times more might be said against this vice: but if I haue said enough to make you abhorre it, I haue had as much as I would.

Some goe about to excuse *Noah* because hee was an old man, and therefore might soone bee taken cupshot: some because the Wines were hotter in those countries then they are with vs, some because of his chaunge of drinckes, which had not woonted himsele to Wine before: some because as most men delight in that which by great labour they haue brought to passe of them selues.

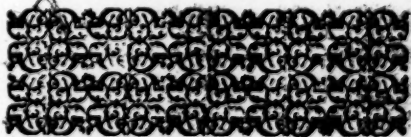
So no maruell though *Noah* had a longing to his owne grapes, following herein the example of a curious cooke which doth sup and sup his broth, to taste whether it bee well seasoned, that he may mend it if hee can, or mend the next: but as the Flie by often dallying with the candle, at last scorcherh her wings, with the flame, so taking, he was taken, and at last was drunke: yet this is imputed to him for his fault, that he was drunke, as the punishment which followes doth witnesse. Such is the prouidence of God, that his mercie might be glorified in all, hee hath concluded all vnder sinne, and suffered the best to fal, that no man might trust in his owne strength, and that we seeing their repentance may learne to rise againe, how greiuous soeuer our finnes bee. If wee haue beene Idolaters, if adulterers, if persecutors, if murmurers, if murderers, if blasphemers, if drunkards: *Aaron*, and *Moses*, and *Lot*, and *Abraham*, and *David*, and *Solomon*, and *Peter*, and *Paul*, and

Noahs drunkenesse.

and *Noah*, haue bin the like, who raigne now in the kingdome of Christ with his Angels, and so may we, if we repent like them. These examples, saith *Paul*, are not written for our imitation, but for our admonition.

Thus you haue seene *Noah* sober, and *Noah* drunken whereby we may see that a man may be drunke with his owne wine, he may surfet with his owne meates, he may lust with his owne wife, he may offend with his owne gifts his owne honour may make him proud, his owne riches may make him couetous, his owne strength may make him venturous his owne wit may make him contentious: therefore as the childe pluckes out the sting before hee takes the hony: so let euery man, before hee receiues the gifts of God, sit downe, and looke what baytes what snares, what temptations Sathan hath hid in them, and when hee hath taken out the sting, then eate the hony and hee shall vse the blessings of Christ, as Christ did himselfe.

FINIS.



H

A godly prayer to be sayd
at all times.



Because I haue sinned, O Lord, & done wickedly in thy sight, & prouoked thee to anger by my abhominable wickednes, making my body which thou hast ordayned as a vessel for thine honour, an instrument of most detestable filthinesse, O Lord be mercifull vnto mee, and pardon me this great wickednes: looke not vpon mee, good Father, with the eies of iustice, neither do thou draw against me the sword of iudgement, for then how shall I that am but dust, stand in thy presence, when thy wrathful indignation cometh forth as a whirle-wind, & thy heavy displeasure as a mightie tempest, seeing the earth trembleth, the depths are discovered, & the very heauens are shaken, whē thou art angry? Exercise not therefore thy fury against mee, that am but chaffe before the wind, and as stubble against a flaming fire: though I haue sinned greiuously in thy sight, preferring my wicked desire before thy holy commaundement: esteeming the pleasure of a moment before eternall and euerlasting ioyes: nay, which is worse making more account of vilenesse and vanitie, and extreme folly and madnesse, then of the glory and maiesty of the most excellent, wonderfull, and blessed God, nothing dreading his displeasure, whose wrath maketh the deuils to quake, and burneth vnquenchable vnto the bottomlesse pit of hell? whose might is so great, that by the breath of his nostrils, hee can in the twinckling of an eye destroy a thousand worlds: yet am I bolde, prostrating my selfe before the throne of thy Maiesty, heartily to beseech, and humbly to intreate thee, that thou wilt not deale with me according to my merits, for I haue deserved that thou shouldest raine downe fire and brimstone
H 3 from

A Prayer.

from out of heauen vpon me to deuoure mee, or to open the earth vnder mee, to swallow me vp quicke into hell: but thou art gracious and full of compassion, and rich in mercies, therefore doe men put their trust vnder the shadow of thy wings. I haue none in heauen to flye vnto but thee, nor in earth of whome I may receiue any comfort but at thy fauourable hands, which are stretched out day and night, to receiue all that by earnest repentance turne to thee, being readie to ease all those that are laden with the burthen of their sinne, and to refresh their distressed consciences. In the multitude of thy mercies I approach vnto thee, O Lord, desiring thee to looke downe from the height of thy sanctuary, vpon mee poore and wretched sinner, and to wipe away mine offences, and to blot out my misdeedes: especially this my vngracious, vncleane, and vngodly act, that it may not come vp in remembrance with thee, nor bee imputed to mee for euer, for thy Sonnes sake, O Lord, in whom thou art well pleased, in whome thou wast fully satisfied vpon the Crosse for my finnes: graunt mee free pardon and remission of that I haue so foolishly by my exceeding frailtie, committed against thee in this shamefull deede. But O thou my vncleane and vnthankfull soule, my vngodly and rebellious heart, what did I sinfull wretch and execrable carcase, so blindly and desperately attempt? How art thou become quite senselesse, that thou wast so readie to anger thy most louing God, and to prouoke thy most mightie iudge, that thou mightest satisfie thy filthy flesh, suborned both by thine and Gods most malicious aduersarie, to grieue and vex the spirit of the Lord, and to damne thy selfe for euer? Hath not God of his singular fauour, made the heauens of olde and placed the Sunne and Moone in them, two glorious lightes, with innumerable starres, a wonderfull workmanship for thy vse and benefite? Hath he not lifted vp the clouds by his strong arme, and heaped treasures of raine, hayle, and snowe, to doe thee seruice?

Hath

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Hath hee not in the midst of the world, layd the foundations of the earth, that thou mightest haue a stable habitation, and mightest from thence behold euery way thou lookest, the walles of this beautifull place? Hath he not gathered the waters into one place, and made the drie lande appeare, & drawne forth by his power a pure substance of aire betweene heauen and earth, that fishes might multiply in the seas, fowles in great abundance flye in the open face of the firmament, tender plants, hearbs, flowers, and trees in all varietie, grow and fructifie vpon the ground: yea, creeping things cattell and beasts increase in infinite number, in pastures, fields, gardens, orchards, and groues, and all these to doe thee pleasure? Hath hee not further giuen thee springs and riuers, gold and siluer, pearles and iewels, euen plenty of streames, stones and mettall, to furnish thee with whatsoeuer for profit thou needest; or for pleasure desirest? Hath hee not made thee Lord and ruler ouer all his creatures, euen ouer all the huge Elephants, the Whale, the strong Lion, and Vnicorne, and horse of warre: ouer the sauaige Tigers, Beares, and Woolues? ouer the mightie Eagle, Griffin, Vultur, Ostrich and Hauke? Art thou not clad and defended, fed and enriched, cheered and renowned by these his creatures, and that all the parts of thy body, and senses of the mind; might bee partakers of his goodnesse, and with his sweetenesse refreshed, comforted and delighted in great measure? yea above all this, hath hee not breathed into thy body, an immortall soule, that thou mightest remaine with him in glory for euer? Did he not at the first frame thee like vnto himselfe, that hee might therefore loue thee as his son? Did hee not cast into thy spirit the beames of his wisdom, that thou through thy vnderstanding mightest behold him and his glory, and stirred vp sparkes of goodnes in thy heart, that thou mightest by thy affection imbrace him and his bounty, and be made perfectly blessed by his infinite happines, who when *Adam* thy vngreatfull Father, by distrusting

him that hath faithfully promised, was thoroughly able to fulfill his will, and resolutely determined exceedingly to aduance him, hauing giuen him this whole world in testimonie thereof, by discontenting his mind with the excellent estate he was placed in of vnspokeable loue, vnlesse he might be as good as God himselfe, proudly desiring to make dust the fellow of him, who was from euertlasting, infinitely full of wisdom, power, grace, & maiestie, and had done all this at the perswasion of the most trayterous rebell of his right gracious king, and spitefull enemy of his most bountifull maister, . euen then when this most villanous conspiring with Gods notorious aduersary, had deserued immortall hatred against him, and all that pertrayned vnto him: yea, they are yet vnborne, but contained in him, whose whole masse by this impious disobedience, became by iust iudgement a temple of curied estate for euer, and for euer: thou also thy selfe bringing forth fruite of contempt of his lawe, which is most holy, mercifull, and mightie: yet euen then I say, of vnspokeable pittie and compassion intended, nay promised, nay laboured to deliuer him and thee from that dreadfull vengeance which yee haue purchased by your wicked and vngracious demerits, and to reconcile you base abiects and vile cast aways, & yet stubbourne and spightfull haters of the great God *lebouah*, who when there was no meanes to be found in heauen, nor seas, nor in the earth, nor vnder the earth, but that he should damne his onely begotten Sonne, the very brightnes of his glory, who neuer offended him, but was an eternall delight vnto his soule, and reioicing vnto his spirit, that thou mightest bee saued, a grosse lump of slime and clay, still vexing him by thy wickednes: yet deliuered his Sonne into the full power of Sathan, to put him to a most shamefull death, by the handes of most detestable persons, & did cast him far away out of his fauour, and threw him downe into the bottomles pit of his vnspokeable wrath and indignation, that thou mightest be placed

A Prayer.

ced betwene his owne armes in the kingdome of heauen
in all royaltie and glory, as his deare and entirely beloued
sonne. Why therefore wait thou. O my vnholly and vn-
thankfull nature, so readie and prone, so violent and head-
long to commit things highly displeasing in his sight, who
in a maner, and as far as it was possible, slew himselfe for thy
safety when hee had no creature so disobedient as thee? O
thou my inward soule & spirit of my mind, awake & stand
vp to defend thy selfe, for thou art besieged with mighty
enemies, the prince of darknes, the rulers of the ayre, the
spirituall craftines and pollicies of hell! why arisest thou not,
thou sluggard? thy foes in great number are prepared
with many ambushments, hauing a huge armie all mali-
ciously bent, with venomous dartes to pearce thorow thy
heart: they are entred thy holds at all fine gates of thy out-
ward senses, yea they haue broken downe thy inwarde
doore, and haue left thee but one window towards heauen
to escape by, euen by thy prayers, whereto the spirit of God
wayteth thy speedie comming: make hast, O thou heavy
with sleepe, or thou art taken by thy cruell enemies, whose
hands are of iron, and their teeth of Steele, to grind thy ve-
rie bones to powder: hearken no longer to that stinking
harlot, thy wicked appetite, which lying in thy bosome, de-
sireth nothing but thy vtter destruction, shee perswadeth
thee that thou art in no present danger, that shee may re-
ioyce at thy miserable end. It may bee thou art fed to the
slaughter, that though thou goe on a little way in thy plea-
sant path, thou maist returne backe when thou wilt, & thy
little wandring will not greatly bee regarded. O thou vn-
wise and sortish heart! when wilt thou vnderstand? hath
the Sonne of God endured such paine for the smallest of
thy sinnes, & makest thou so light account of so greivous
crimes? doth the law thunder curses, and plagues, & euer-
lasting torments against thy least inordinate motions, and
didst thou not dread to performe so shameles a practise?
Knowest thou not that the eyes of God & his Angels, be-

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hold thee doing that thou wouldest be ashamed to doe in the presence of vngodly men or vncleane beasts; or doest thou not consider how thou didst grieue the spirit of God who hath vouchsafed of his infinit mercy, to dwell in thy body to this end, chiefly that he might mortifie thy carnall lusts? Why didst thou then defile his temple which he hath sanctified to be a house for him selfe to dwell in? take heede thou driue not out so worthy a ghest, by such swynith and fleshly behauiour, who if he once depart, then shalt thou be a hold for deuils, & legiōs of damned spirits that they may stuffe thee ful of al maner of iniquity, & then at length become pitch and brimstone, to maintaine the fire of Gods scorching wrath in thy sinewes, spirits and inward bowels drinking out in full measure the dregs of the wine of his rage and fury: and canst thou be blind and retchlesse that for the vaine pleasure of sin for a litle while, thou wilt constrain God to torment thee eueralstingly, who it may be euen at this instant, if thou wilt still try his patience & long sufferance, will suddely take thy spirit from thee, or come in iudgement to recompence to al sinners by his final sentēce in the burning of the whole world, the stipend of horroure, shame confusio and vtter reprobation. & weigh with thy selfe, that to approch to God, is the cheifest ioy of his chosen, to behold his glorious countenance in the face of his Son, whereas thy sins doe seporate thee from him. & make thee afraid to speak to him by prayers, which is thy cheifest and greatest solace in this mortall life: how much more will thy vngodlines make thee with delay of the last iudgement, the speedy and present comming whereof, is a cheif prop of our sight: and withall remember how the deuill that roaring Lyon, laboureth by this impure acte, to make thee most filthie and lochsome in the sight of GOD, and reioyceth to see thy gracious Father, mercifull Sauour, and comfortable Sanctifier, so abused and withstoode, and angered by thee, whom hee hath wonderfully made, carefully preserved and dearly redemed, and tenderly lo-
ued

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ued, that if it may bee, thou shouldest by vtter Apostasie dishonor him in the face of the world, who hath aduanced thee in the presence of all his Angels: and though thou be so sure in faith that thou canst not vterly fall (the consideration whereof should make thee more dutifull, and not in courage thee in a sinfull course) yet mayest thou by little & little, & by often falling, bring thy selfe into a better liking both of the wicked & of wickednes it self, who thou oughtest to hate with a perfit hatred; & then God by iust iudgement cast thee into a sure sleepe, that thy filthines may bee seene of men, & thou condemned to the grefe of the righteous, and scorned to the shame of the vngodly, and in the meane season, by prouoking Gods iudgement, bee spoyled of thy goodly ornaments, of thy godly desires, of religious thoughts, of zealous affections, of christian communication, of holy indeuours, of assured perswasions of faith, of stedfast waytings through hope, of constant suffering by patience, & hearty reioycings from loue. In the perfit consummation of which things, because al happines consisteth beware thou carelesse wretch, least suddainely by thy abominable filthines, thou either for a time wholly deprive thy selfe of comfortable feeling of these things, or much diminish thy present graces and blessings receiued of the holy spirit, to the glory of God the father. But why do I vter my voyce, or strue to make a dead carkas moue? O quicken thou me that art the fountaine of life, and call thou out of heauen thy dwelling place, that my wandring soule may heare the voyce of her shepheard, and follow thee whither soeuer thou ledest: nay of thy tender compassion take me vp vpon thy shoulders, & carry me gently into thy fold againe: for theeues haue stolne me away, & haue bound my teete so that I cannot go, and they watch for me vntill thou art gone, that they may carry me away quicke from thy pastures: O doe thou therefore presently deliuer me, and giue me thy helping hand: O cast thou downe by thy spirit my raging lust, and by thy grace subdue mine yntamed affection. I am weake, O Lord, and vnable to resist the force

of my mighty aduerſarie : ſend thy helpe from aboue, and ſaue me out of the iawes of this cruell Lyon : thou haſt deliuered mee out of the mouth of hell? O let not the gates therof any more preuaile againſt me: let me not any longer be occupied in vngodhines, leaſt my enemy triumph ouer me, ſaying in his malicious heart, There, there, ſo would I haue it: Let this ſin be far from me, O Lord, leaſt I ſhould deſile my ſelfe any more : with this notorious wickedneſſe: worke therefore in my heart an viter deteſtation of it, that I may euer hereafter keepe my ſelfe pure and vnſpotted for thy kingdome, Thou that art able to make of ſtones childrē to *Abraham*, mollifie I pray thee my ſtony heart, that all manner of ſon-like affections may be imprinted therein : plucke vp, O good Father, theſe rootes of bitterneſſe, that no vnſauiory fruite may come of the tree, which thou by thine owne hand haſt planted, I deſire, I looke, I call, I cry, for thy aſſiſtance, that I may conquer this vnruely motion, O bleſſed Sauour that haſt graunted ſo many petitions vpon earth, to them that were carefull for the body, fulfil, I pray thee, this my deſire, not for health, nor ſtrength, nor riches, nor honour, nor for food, nor apparell, but for thy heavenly grace and inſpiration: yea let me loſe all thoſe rather then be left in my ſinfull fleſh, that I ſhould be ruled any longer thereby. Mortifie good Father in me the old body of ſinne, and giue vnto me a new body, purged from theſe dead workes, to ſerue the liuing God, renew my ſpirit dayly, that I may caſt away theſe workes of darkneſſe: let it be enough, O mercifull father, that my weakneſſe in falling heretofore, hath beene made knowne vnto me, leaſt I ſhould be too proud, Now let thy ſtrength appeare in putting this mine enemy vnder my feet, that thereby I may be bold to put my confidence in thee. Why ſhould my body made by thine hand, and my ſoule framed according to thy image, bee giuen ouer as a pray into the hands of Sathan? Deliuer me, O Lord, from the ſnares of the hunter, & preſerue me from the hand of mine enemy, who lieth in wait for my ſpiritual life, & laboreth my euerlaſting deſtruction ſo ſhal I prayſe thee for thy great goodnes, & magnifie thy

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name for giuing me conquest ouer my aduersary that is to strong for me. To thee I flie for succour till this tempest be overpast, hide me I pray thee vnder thy shield & buckler, that none of the fiery darts of Sathan take hold on mee. Good Lord, for the loue thou bearest vnto mankinde, for thy Sonnes sake, who hath taken our nature vppon him, grant that I may not be tempted aboue my strength, and that in all temptations I may flie vnto thee, as a horne of my saluation, yeelding thee most humble & hearty thanks for that thou hast giuen me a desire to withstand my sinfull flesh, which thy worke I beseech thee for thy names sake, to perfect and fully accomplish.

Mat. 26. 41.

Watch and pray, least yee enter into temptation; the spirit is willing, but the flesh is weak.

Another zealous Prayer.

ETernall God, almightie, and most mercifull; wee thy vnworthy seruants, prostrate before thy throne of grace, do yeeld our selues body and soule vnto thee for all thy benefites, which thou from our birth hast heaped vpon vs, as though we had alwayes done thy will: although we occupied about vaine thinges neuer marked, neuer loned, neuer serued, neuer thanked thee so heartily for the same, as wee esteeme a mortall friend for the least curtesie. Therefore we come with shame & sorrow to confesse our sins, not small, but greiuous, not a few, but infinit, not past but present, not secret but presumptuous, against thy expresse word & will: against our owne conscience, knowledge, & liking, if any had done them but our selues. O Lord if thou shouldest require but the least of them at our hands, Sathan would challenge vs for his, and we should neuer see thy face againe nor the heauens, nor the earth, nor all the goodnes which thou hast prepared for man, what shall we doe then, but appeale vnto thy mercy, and humbly desire thy fatherly goodnes, to extend that compassion towards vs, which thy beloued Sonne our louing Sauour hath purchased

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chased, so mightly, so graciously, and so dearly for vs? we beleeue & know, that one drop of his bloud is sufficient to heale our infirmities pardon our iniquities, & supply our necessities, but without thy grace, our light, our strength, our guide, we are able to do nothing but sin, as woful experience hath taught vs too long, and the example of them which are void thereof, whose life is nothing else but the seruice of the worlde, the flesh and the deuill. Therefore good father, as thou in speciall fauour hast appointed vs to serue thee, like as thou hast ordained all other creatures to serue vs, so may it please thee to send downe thy heauenly spirit into our hearts, change our affections, subdue our reason, regenerate our wils, and purifie our nature to this dutie: so shall not thy benefites nor thy chastisements nor thy word returne voyd, but accomplish that for which they were sent, vntill wee bee renewed to the image of thy Sonne. Good Lord, wee beseech thee, looke downe in the multitude of thy compassions, vpon thy militant church, this sinfull realme, thy gracious seruant, our dread soveraigne, his Honorable Councell, the ciuill magistrates, the painefull ministers, the two vniuersities, the people that sit in darknes, and all that beare thy crosse. Gather vs into one communion of thy truth, and giue vnto every man, a spirit to his calling, that we being mindfull of the account, and that we are called Christians, may firmly resolute, speedily begin, and continually perseuere in doing and suffering thy holy will. Good Lord blesse and sanctifie our meeting that no temptation hinder me in speaking, nor them in hearing, but that thy word may bee hearde and spoken as the word of God, which is able to saue our soules in that day. There is no cause, O God most iust, why thou shouldst beare sinners which art displeased with sin, but for his sake which suffered for sin and sinned not: in whose name wee lift vp our hearts, hands, and voyces vnto thee, praying as he hath taught vs: *Our Father which art, &c.*

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